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¶ *Theſe ye ſhall finde after the Pſalmes.*

The ten cõmandments of Almighty God

The Lords prayer

FINIS.

3

THE CATECHISME

or maner to teach Children the Christian Religion.

Wherein the Minister demandeth the question, and the Childe maketh answere: Made by the excellent Doctor & Pastour in Christs Church, IOHN CALVIN.

EPHES 2.

The doctrine of the Apostles and Prophets, is the foundation of Christs Church.

M: Andreas Clark me iure posuit

At Edinburgh, Printed by Andro Hart. 1611.

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OF THE ARTICLES OF THE FAITH.

THE MINISTER.

VVHat is the principall and chiefe ende of mans life?

THE CHILDE.

To know God.

Mi. What mooueth thee to say so?

C. Because he hath created vs, and placed vs in this world, to set foorth his glorie in vs. And it is good reason that wee employ our whole life to his glorie, seeing he is the beginning and fountaine thereof.

Whereunto man was created and made.

M. What is then the chiefe felicitie of man?

C. Euen the selfe-same, I meane to know God, and to haue his glorie shewed foorth in vs.

The greatest felicitie that man can attaine to.

M. Why doest thou call this, mans chiefe felicitie?

C. Because that without it, our condition or state were more miserable then the state of brute beastes.

M. Hereby then wee may euidentlie see that there can no such miserie come vnto man, as not to liue in the knowledge of God?

C. That is most certaine.

M. But what is the true and right knowledge of God?

The true knowledge of God.

C. When a man so knoweth God, that hee giueth him due honour.

M. Which is the way to honour God aright?

The right maner to worshippe God, standeth in four points.

C. It is to put our whole trust and confidence in him: to studie to serue him, in obeying his will: to call vpon him in our necessities, seeking our saluation, and all good things at his hand, and finallie to acknowledge, both with heart and mouth, that he is the liuely fountaine of all goodnesse.

II. Sunday.

M. Well then, to the end that these things may be discussed in order, and declared more at large: Which is the first point?

The first poynt of honoring God.

C. To put our whole confidence in God.

M. How may that be?

C. When wee haue an assured knowledge that he is almightie, and perfectlie good.

M. And is that sufficient?

C. No.

M. Shew the reason.

C. For there is no worthines in vs, why God should either shew his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is then further required?

C. That euerie one of vs be fully assured in his conscience, that he is beloued of God, and that he will be both his Father and Sauiour.

M. How shall we be assured hereof?

C. By his owne word, wherein he vttereth vnto vs his mercie in Christ, and assureth vs of his loue towards vs.

The foundation of our faith.

M. Then the very ground to haue sure cõfidence in God, is to know him in our Sauiour Christ.

C. Yea truely.

M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is contained in the confession of the Faith

vsed

vsed of all Christians, which is commonly called the Creede of the Apostles: both because it is a briefe gathering of the Articles of that Faith, which hath bene alwaies continued in Christs Church, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. *I beleeue in God the Father Almightie, maker of heauen and earth: And in Iesus Christ his onely Sonne our Lord: Who was conceiued by the holy Ghost, borne of the Virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried, and descended into Hell: He rose againe the third day from death: He ascended into heauen, and sitteth at the right hand of God the Father almightie: From thence he wil come to iudge the quicke and the dead.*

I beleeue in the holie Ghost: The holie Church vniuersall: The communion of Saints: The forgiuenesse of sinnes: The rising againe of the bodies, and life euerlasting.

The Creed of the Apostles.

M. To the intent that this confession may be more plainly declared, into how many parts shall we diuide it?

III. Sonday. The Christian Faith standeth in foure poins

C. Into foure principall parts.

M. What be they?

C. The first concerneth God the Father: The second is of his Sonne Iesus Christ, wherein briefly also the whole historie of our redemption is rehearsed. The third is, touching the holy Ghost. The fourth, concerneth the Church, and Gods gifts vnto the same.

M. Seeing there is but one God, what mooueth thee to make rehearsall of the Father, the Sonne, and the holy Ghost, as if there were three?

C. Because that in the substance or nature of God

As concerning the Trinitie.

we haue to consider the Father as the fountaine beginning and originall cause of all things: then secondly his Sonne, who is his euerlasting wisdom, & thirdly the holy Ghost, who is his vertue and power, spread vpon all creatures, and yet neuertheless remaineth al-wayes wholly in him-selfe.

M. This is then thy meaning, that there is no inconuenience at all to vnderstand seuerally these three persons in the God-head, who not-with-stāding is one, and not there-by deuided?

C. It is euen so.

M. Make rehearsall now of the first part of the Creede.

The first part of the beliefe.

C. I beleeue in God the Father Almightie, maker of heauen and earth.

M. Wherefore doest thou call him Father?

The Father.

C. I call him so hauing respect to Iesus Christ, who is the euer-lasting word, begotten of God, before al worlds, who being afterwards opēly shewed vnto the world, was euidently declared to bee his Son. Now seeing God is our Sauior Christs Father, it followeth necessarily, that he is also our Father.

What is meant by this worde Almightie.

M. What meanest thou by that, that thou callest him *Almightie?*

C. I meane not only that he hath a power which he doth not exercise, but also that all creatures be in his hand and vnder his gouernance: that he disposeth all things by his prouidence, that he ruleth the world as it pleaseth him, and guideth al things after his owne good pleasure.

The power of God is not idle.

M. So then by thy saying the power of God is not idle, but continually exercised, so that nothing is done but by him and by his ordinance?

C. That

C. That is most true.

M. Wherefore is that clause added, *Maker of heauen and earth?*

IIII. Sonday.

C. Because he hath made him-selfe knowen vnto vs by his workes, it is necessarie for vs to seeke him out in them. For our capacitie is not able to comprehend his diuine substance: therefore hee hath made the world as a glasse, wherein we may behold him, in such sort as it is expedient for vs to know him,

Psal. 104. Rom. 2.

Heb. 11. A glasse wherein we may see God.

M. Doest thou not comprehend all creatures in these two words, *heauen and earth?*

C. Yes verelie: and they may right well bee conteined vnder these two words, seeing that al things be either heauenlie or earthlie.

M. And why callest thou God only *Creator*, seeing that to order things and to conserue them alwayes in their state, is a thing of much more importance, then to haue for one time created them?

C. By this word *Creator* it is not only meant that God did once create them, hauing no further regard to them after-wards, but we ought to vnderstand, that as the world was made of him in the beginning, euen so now he doeth conserue the same, so that the heauen & earth with the rest of the creatures could not continue in their estate, if his power did not preserue them. Moreouer, seing in this maner he doth maintaine all things, holding them as it were in his hand, it must needs follow, that he hath the rule and gouernance of all. Wherefore in that, that he is Creator of heauen and earth, it is he that by his goodnesse, power, and wisedome, doeth gouerne the whole order of nature. It is

Concerning the prouidence of God.

he that ſendeth raine and drought, haile, tempeſt and faire weather, fertilitie and barrenneſſe, dearth and plentie, health and ſickneſſe, and to be ſhort, he hath all things at commandement, to doe him ſeruice at his owne good pleaſure.

Cõcerning the deuils.

M. What ſayeſt thou as touching the deuils and wicked perſons, be they alſo ſubiect to him?

C. Albeit that God doth not guide them with his holy Spirit, yet he doeth bridle them in ſuch ſort, that they be not able to ſtirre or moue without his permiſsion and appointment: yea, and moreouer, he doeth compel them to execute his will, althogh it be againſt their intent and purpoſe.

M. To what purpoſe doeth it ſerue thee to know this?

C. The knowledge heereof doeth wonderfully comfort vs. For we might think our ſelues in a miſerable caſe, if the deuils and the wicked had power to doe any thing contrarie to Gods will, And moreouer we could neuer be quiet in our conſciences, if we ſhould thinke our ſelues to be in their danger. But for-ſo-much as wee know that God bridleth them faſt, and chayneth them as it were in a priſon, in ſuch wiſe, that they can doe no-thing, but as he permitteth, we haue juſt occaſion, not onely to bee quiet in minde, but alſo to receaue moſt comfortable joy, ſince God hath promiſed to be our protector and defender.

The deuils hath no power but of God.

M. Goe to then: let vs come to the ſecond pare of our beleefe.

V. Sonday. The ſecond part of the beleefe.

C. *And in Jeſus Chriſt his onely Sonne our Lord.*

M. What is the effect of this part?

C. It is to acknowledge the Sonne of God to be

our

our Sauiour: and to vnderſtand the meane whereby he hath redeemed vs from death, and purchaſed life vnto vs.

M. What ſignifieth this word IESVS, by which thou nameſt him? IESVS.

C. It is as much to ſaye, as Sauiour: and this Name was giuen vnto him by the Angel at Gods commandement. Mat. 1.

M. What? is that of more eſtimation then if that Name had bene giuen vnto him by men?

C. Yea, a great deale, for ſince Gods pleaſure was that he ſhould be ſo named, he muſt needs be our Sauiour in-deed.

M. What ſignifieth then this word *Chriſt*?

C. This worde *Chriſt* doth expreſſe more effectuallie his office, and doth vs to wit, that hee was anointed of the Father, King, Prieſt and Prophet. Chriſt.

M. How haſt thou the knowledge hereof?

C. By the Scripture, which doeth teach vs that anointing did ſerue for theſe three offices, the which be alſo attributed vnto him in many places of the ſame.

M. But what maner of oyle was it, wherewith hee was anointed?

C. It was no ſuch materiall oyle, as we vſe, and as did ſerue in olde time, to the ordeining of Kings, Prieſts, and Prophets, but a far more excellent oyle, euen the grace of Gods holy Spirit, wherof the outward anointing in the old Teſtament was a figure.

M. What maner of Kingdome is that, whereof thou ſpeakeſt?

C. It is Spirituall, and doeth conſiſt in Gods worde, and in his holy Spirit, wherein is contay- The Kingdome of Chriſt.

ned

ned both righteousnesse and life euerlasting.

The Priesthood of Christ. Heb. 7. 8. 9. 10. 13.

M. And what is his Priest-hood?

C. It is an office and authoritie to present himselfe before God to obtaine grace and fauour for vs, and to pacifie his Fathers wrath, by offering an acceptable sacrifice vnto him.

Wherein Christ was a Prophet, Isai 7. Heb. 1.

M. Why calleſt thou him a Prophet?

C. Because that he came downe into the world as a chiefe embassadour of God his Father, to declare at large his Fathers will, and to finish all reuelations and prophecies.

VI. Sonday.

M. Commeth there any profite vnto thee by those Names and dignities of Christ?

Iohn 1.

C. Yea, they altogether belong to our comfort: for Christ did receiue all these of his Father, to mak vs partakers thereof, whereby we might euery one, receiue of his fulnesse.

M. Declare this thing vnto me more at large.

Ephes. 4.

C. He receiued the holy Ghost in ful perfection, with all the gift of the same to bestow them on vs, and to distribute them vnto euery one of vs, in the measure and quantity that God knoweth to bee most meete, and so by this meanes we draw out of him, as out of a fountain all the spirituall gifts that we haue.

Christ is the fountaine of all goodnesse.

M. To what vse doeth the Kingdome of Christ serue vs?

To what vse the kingdome of Christ serueth vs.

C. To set vs in libertie of conscience, to liue godly and holily, that we beeing enriched with his spirituall treasures, and armed with his power, may be able to ouercome the deuill, sinne, flesh and the world, which be pernitious enemies vnto our soules.

M. What

M. What profit haue we of his Priesthood?

C. First, by this meanes he is our Mediatour to bring vs into the fauour of God his Father: and againe hereby wee haue a free entrie to come in and shew our selues boldlie before God, and to offer vp our selues, with all that belongeth vnto vs for a sacrifice. And in this poynt we are fellowes, after a sort of his Priesthood.

The profit of Christs Priesthood. Heb. 7. 8. 9, 10. 13. Rom. 12.

M. The vtilitie of his office, in that he is a Prophet, is yet behinde.

C. Since our Lord Iesus hath receaued this office to become the maister & teacher of his flocke, the end of this dignitie is, to bring vs to the right knowledge of the Father and of his trueth, so that we might become Gods house-hold-scholers, and of his familie.

Wherefore Christ was a Prophet.

M. This is it then that a man may briefly gather of thy words, that this name *Christ*, doeth include three sundrie offices, the which God hath giuen to his Sonne, to the intent to bestow the fruite and profite of the same vpon his elect.

C. It is verie true.

M. By what reason callest thou Christ the only Sonne of God, since God doeth name all vs also his children?

VII. *Sonday.* Christ the onlie Sonne of God. Iohn. 1. Ephes. 1. Heb. 3.

C. As touching that, that wee are Gods children, we are not so of nature, but onely by his Fatherlie adoption, and by grace, in that God doeth accept vs for his children: now our Lord Iesus being begotten of the substance of his Father, and being of the selfe-same nature, may justly be called Gods onely Sonne, for that there is none other that is so by nature.

M. This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whom it belongeth by nature, the which notwithstanding he hath by free gift of his goodnes communicated vnto vs, in that we are his members.

Rom. 8. Colo. 1.

C. It is euen so: and therefore in respect of that his communicating with vs, the Scripture calleth Christ in another place, the first borne among manie brethren.

M. Why callest thou him *our Lord*?

C. Because he is appoynted of the Father to haue lordship ouer vs, and to rule in heauen and earth, and to be the head of men and Angels.

M. What is the meaning of that that followeth?

C. It declareth after what sort the Sonne of God was annoynted of his Father to become our Sauiour: that is to say, hee tooke vpon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they be here rehearsed.

The anointing of Christ.

M. What meanest thou by these two clauses, *conceiued by the holy Ghost, borne of the virgin Marie?*

C. That he was fashioned in the Virgins womb, taking very substance and manhood of her, that he might thereby become the seede of Dauid, as the Prophets had before signified, and yet notwithstanding all this was wrought by the secreet and marueilous power of the holy Ghost, without the companie of man.

Christ became verie man. Psal. 126. Luke 1.

M. What? is it then needfull that he should take vpon him our very flesh?

C. Yea verilie: for it was conuenient that mans disobedience against God should be purged in the

Rom. 5.

nature

nature of man. And moreouer, if Christ had not bene partaker of our nature, he had not bene a meete Mediatour to make vs at one with God his Father. 1. Tim. 2. Heb. 4.

M. Then this is thy saying, that it behoued that Christ should become very man, to the ende hee might execute the office of a Sauiour, as in our person?

Christ hath performed that which lacked in vs

C. Yea verily: for wee must borrow of him all that which is lacking in our selues: for this our default could not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holy Spirit, and not rather by the companie of man, according to the order of nature?

C. Because that the seede of man is of it selfe altogether corrupted with sinne, it behooued that this conception of Christ should be wrought by the power of the holy Ghost, whereby our Sauiour might be preserued from all corruption of sin and replenished with all manner of holinesse.

Christ was conceiued by the Spirit of God.

M. So the by these sayings it is euidentlie declared vnto vs, that he which should purifie & cleanse other from filth or sinne, must be himself free from all spots thereof, & euen from his mothers womb dedicated vnto God in pureneſſe of nature, so that he may not be guilty of that corruption, wherewith the whole stocke of man is infected.

C. I meane so.

M. Wherefore speakest thou of his death immediatly after his birth, and leauest out the whole history of his life?

VIII. Sonday.

C. Because there is nothing mentioned or spoken of in our Creede, but that which peculiarlie belon-

belongeth to the ſubſtance of our redemption.

M. Why is it not ſaid plainely in one word, that he died, without any ſpeaking of Pontius Pilate, by whoſe iudgement he ſuffered?

C. This was not onely to make the hiſtorie of Chriſts paſsion to haue more euident aſſurance, but alſo to declare vnto vs, that he was condemned to death by a iudge.

M. How ſo?

Chriſt was condemned to cleare vs.

C. He died to ſuffer the paine that was due vnto vs, that wee might be thereby deliuered from the ſame. Now for-ſo-much as we were guiltie before Gods iudgement, as wicked miſdoers, Chriſt to take vpon him our perſon, vouchſafed to ſhewe himſelfe before an earthly iudge, and to be condemned by his mouth, that thereby wee might be cleared before the iudgement ſeate of God.

Mat. 27. Luke 23.

M. Notwithſtanding, Pilate doeth pronounce him innocent, and ſo by that he doeth not condemne him as worthie of death.

Chriſt was condemned for vs.

C. Pilate did both the one and the other: firſt he was pronounced innocent & juſt by the Iudges owne mouth, to ſignifie that hee ſuffered not for his owne deſert, but for our treſpaſſe; and yet withall, the ſame Iudge did giue ſolemnly the ſentence of death againſt him, to teſtifie and expreſſe that he is our true pledge and ranſome, as he, who alſo hath taken vnto him our condemnation, to deliuer vs from the ſame.

Chriſt was our raunſome.

M. That is well ſaid: for if he had bene a ſinner in deed, hee had not bene meete to haue ſuffered death for the offences of other: and neuertheleſſe to the ende that wee might be clearly quit by his

Eſa 53

con-

condemnation, it was neceſſarie that he ſhould be counted as among the wicked.

C. So I meane.

M. Where thou ſayeſt, Chriſt ſuffered on the Croſſe, was that kinde of death, of more importance, then if hee had bene otherwiſe put to death?

IX. *Sonday.* Chriſt took vpon him ſelfe ỹ curſe due vnto vs that wee might bee free. Gala. 3. Deut. 21

C. Yea verily: and touching that matter, Saint Paule ſaith, that hee was hanged on a tree, to the intent that he might take vpon him our curſe, and ſo diſcharge vs: for that kinde of death was accurſed of God.

M. What? is it not a great reproch and diſhonour vnto our Lord Ieſus, to ſay that hee was accurſed, and that before God?

C. No, not a whit: for he through his almighty power, by taking the curſe from vs vnto him ſelfe, did in ſuch ſort make it voide and of none effect, that hee himſelfe neuertheleſſe continued ſtill ſo bleſſed, that hee was able to fulfill vs alſo with his bleſsings.

M. Declare that, that followeth.

C. In ſo much as death was a puniſhment appoynted vnto men for ſinne, therefore our Sauiour Chriſt did ſuffer death, and by ſuffering ouercame it. And to the intent alſo to make it the more certainely knowen vnto vs, that his death was not counterfait, it pleaſed him alſo to be buried after the common maner of men.

Chriſt euen in ſuffering death, vanquiſhed death.

M. But it appeareth not that any profit commeth to vs by this that Chriſt hath wonne the victorie of death, ſeeing that wee notwithſtanding ceaſe not to die.

C. That

The death of the faithful, is aright passage to life euerlasting.

C. That doeth not hinder: for the death of the faithfull, is now nothing else, but a readie passage to a better life.

M. It followeth then necessarily hereof, that wee ought in no wise to be afraide of death, as though it were a dreadfull thing, but rather it behoueth vs willingly to walke the trace of our head and captaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perish thereby.

C. It is euen so.

X Sonday.

M. What is the sense of that clause, *He descended into Hell?*

The vnderstanding of this, Christ went down into Hell, Act. 2.

C. That Christ did not onely suffer naturall death, which is a seperation of the soule from the bodie, but also that his soule was in wonderful distresse, induring grieuous torments, which Saint Peter calleth the sorrowes of death.

M. For what consideration sustained he those paines, and in what sort?

C. Because hee presented himselfe before the iudgement seat of God, to satisfie for sinnes, it was necessary that he should feele this horrible tormẽt of conscience, as if God had vtterly forsaken him, yea, as though God had bene his extreame enemie: and being in this extreamitie, he cryed to his Father: My God, my God, why hast thou forsaken mee?

Mat. 27. Mat. 15.

M. Why? was God then angry with him?

C. Nay, howbeit it was meete that God should punish him in such sort, to performe the words of *Esay*, that hee was beaten with the hand of his Father for our sinnes, and that hee was wounded for our transgressions.

M. But how could it be that hee was in such dreadful anguish, as though God had vtterly forsaken him, seeing he was God himselfe?

C. We must vnderstand, that he was in such distresse onely as touching his humanitie. And to the intent that hee might feele these pangs in his manhood, his godhood did in the meane time for a litle space keepe it selfe close, that is to say, it did not shew the might thereof.

M. But how could this be, that Christ who is the Saluation of the world, could be vnder such condemnation?

C. He was not so vnder it, that he should continue in the same: for he hath in such wise felt these terrours which we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battell against the power of Hell, to breake and destroy it.

M. Hereby then we see the difference betweene the griefe of minde, which Christ did suffer, & that which the impenitent sinners doe abide, whom God doeth punish in his terrible wrath, for that verie paine which Christ sustained for a time, the wicked must endure continually: and that which was vnto Christ but a pricke, is vnto the wicked in stead of a glaiue to wound them to death.

The difference betweene the anguish of Christs Spirit, and the conscience of the wicked.

C. Trueth it is: for our Sauiour Christ euen in the midst of his torments, did not cease to put a full trust euermore in God his Father, but the damned sinners do dispaire: yea, they despise God, in-so-much, that they blaspheme his Maiestie.

M. May we now gather by this what profit commeth to the faithfull, by the death of Iesus Christ?

XI. Sonday.

The profit and vertue of Christes death standeth in thre points.

C. Yea very well: and first of all, we see that it is a sacrifice wherewith he hath fullie satisfied his Fathers judgement in our behalfe: and thereby also he hath appeased Gods wrath, & hath brought vs into his fauour againe: secondly, that his blood is a washing of our soules from all maner of spots: & finallie, that hee hath so cleane wiped away our sinnes through his death, that God will neuer hereafter haue remembrance of them, so that the obligation which was against vs, is now cancelled and made voide.

M. Haue we none other profit of his death?

C. Yes verely: that is, if we be true members of Christ, our olde man is crucified, and our flesh is mortified, to the ende, that none euill lustes doe hereafter beare rule in vs.

M. Expound the article following.

C. *He rose the third day from death to life*, wherein he shewed that he had gotten the victorie of death and sinne. For through his resurrection he swallowed vp death, he broke asunder the chanes of the diuell, and finallie he destroied all his power.

1. Pet. 3

M. Tell me how manie wayes this resurrection of Christ doeth profit vs?

The benefit and vertue of Christes resurrection standeth in three points Rom. 4.6 1 Cor. 15

C. Three maner of wayes. The first, that wee haue fullie obtained to be righteous thereby: secondly, it is a sure gage of our immortalitie: thirdly, that if we be in deede truely partakers of his resurrection, we rise now in this present world into a new kinde of life, whereby we serue God onlie, and leade our liues agreeable to his will.

M. Let vs goe forward to the rest.

C. *He ascended vp into heaven.*

M. We

XII. *Sonday.*

M. Went Christ vp into heauen in such sorte that he is no longer in the earth?

C. Yea: for when he had performed wholie all things that were enjoyned him by the commandement of his Father, and had accomplished all that was necessarie for our saluation, it was not needfull that he should remaine any longer in the world.

Christ ascended into heauen.

M. What profit haue we by his ascension?

C. We receiue double profit thereby, for since that our Sauiour Christ, is entred into Heauen in our name, euen in like manet as he came downe from thence for our sakes, he hath therby made an opē entrie into the same place for vs, giuing withal an assured knowledge, that the gate of heauen is now open to receiue vs, which was before shut through our sins. The second profit is, that he appeareth in the sight of God the Father, to make intercession for vs, & to be our Aduocat to make answere for vs

The profit of Christs ascension standeth in two poynts

Rom. 8. Heb. 7. 1. Ioh. 2

M. But is our Sauiour Christ so ascended into heauen, that he is no more here with vs?

C. No not so: for he himselfe promiseth contrarie, that is, that he wil bee present with vs vnto the worlds end.

Mat. 28.

M. Is it meant of his bodily presence, that hee maketh promise so to continue with vs?

C. No verilie, for it is an other matter to speake of his bodie which was taken vp into heauen, and of his power which is spread abroad throughout the whole world.

Luke 24. Act. 1

M. Declare the meaning of this sentence, *Hee sitteth at the right hand of God the Father.*

C. The vnderstanding of that is, that hee hath

Mat. 28

receaued into his hand the gouernance of heauen and earth, whereby he is King and ruler ouer all.

To sit at the right hand of God.

M. What signifieth this word right hand, and the sitting at the right hand?

C. It is a similitude, or a manner of speach borowed of earthlie Princes, which are wont to place on their right side such as they substitute next vnder them, to rule in their Name.

Ephes. 1.

Philip. 2.

M. Then thou meanest no-thing else there-by but that which S. Paul speaketh, that hee was appointed head of the Church, set in authoritie aboue al powers, and that he hath receiued a Name or dignitie passing all other.

C. Euen so it is.

M. Goe forward to the residue.

XIII. Sonday.

C. *From thence he will come to iudge the quicke and the dead*, that is to say, hee will come downe from heauen, and shewe himselfe visiblie once againe in judgement, as he was seene to ascend.

Acts 3. 1. Cor. 15. Heb. 10. 1. Thes. 4. Acts 1.

M. Seeing the judgement of God shall be in the end of the world, how may that be which thou sayest, Some shall bee aliue, and other-some shall bee dead, since it is a thing appointed vnto all men to die once?

Heb 9.

C. Saint Paul maketh answere to this question him-selfe, saying that they which at that time shall be left aliue, shalbe suddenly changed, to the end that their corruptible nature being abolished, they may be clothed with incorruption.

1. Cor. 15. 1. Thess. 4.

M. Thy meaning is then, that this change shall be vnto them in stead of a death, in so much as it shal abolish their former nature, & make them rise againe in a new state.

C. Trueth

C. Trueth it is.

M. Do we receiue any comfort by this, that our Sauiour CHRIST will come once to judge the world?

C. Yea verelie and that great: for we are taught certainlie, that this comming at that time, shall be only for our saluation.

M. Then there is no cause, why we should be afraid of the day of judgement, or that wee should tremble therefore?

C. No truelie: for so much as wee shall appeare before none other judge but him, who is our Aduocate, and hath taken vpon him to defende our cause.

Christ shall iudge vs, & answere for vs.

M. Let vs now come to the third part.

XIIII. *Sonday.* The third part of the Creed. Of the holy Ghost and his gifts.

C. That concerneth our faith in the holy Ghost.

M. And to what purpose doth it serue vs?

C. It doeth vs to vnderstand, that euen as God hath redeemed vs, and saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption and saluation through his holy Spirit.

M. How so?

C. In like manner as the blood of Christ is the only purgation of our soules: euen so the holy Ghost must sprinkle our consciences with the same to make them cleane.

1. Pet. 1.
1. Iohn 1.
Psal. 51.
Rom. 5.

M. This needeth a more euident declaration.

C. It is to saye, that the Spirit of God, dwelling in our hearts, doeth make vs feele the vertue of our Lord Iesus: for it is he that doeth open the eyes of our heart to behold Christs benefites towards vs: he doth seale them in our hearts: and this Spirite doeth also regenerate vs, and make vs newe crea-

Ephes. 2.

tures, in such sort that by his meanes wee receaue all those gifts and benefits, which be offered vnto vs in Christ our Sauiour.

XV. Sunday. The fourth part, which is of the Church.

M. What followeth now next?

C. The fourth part of our beliefe, where it is said, *I beleeue that there is an holy vniuersal Church.*

What the Church is.

M. What is the Church Vniuersall?

C. It is the body and fellowship of them that beleeue, whom God hath ordeined and chosen vnto life euerlasting.

M. Is it necessarie that wee beleeue this article?

C. Yea, vnlesse we minde to make Christs death of none effect, and make all those things to no purpose which we haue rehearsed alreadie: for all Christs doings proue there is a Church.

M. This is then thy saying, that al which hitherto hath bene declared, doth touch the cause, and ground of our saluation, in so much as God hath receiued vs into his fauour, by the meane of our Sauiour Iesus Christ, and hath stablished this grace in vs through his holy Spirit, but now the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance thereof.

For what purpose Christ suffered death.

C. It is euen so.

M. What meanest thou by calling the Church holie?

Rom. 8. Ephes. 1.

C. I call the Church holy in this sense, because that those whom God hath chosen, hee iustifieth and reformeth vnto holinesse, and innocencie of life to make his glorie to shine in them: and also our Sauiour Christ hath sanctified his Church which he reedemed, to the end it might be glorious and without spot.

Ephes. 1.

M. What

M. What meaneth this word, Catholike or Vniuerſall?

The meaning of this word Catholike.

C. It ſerueth to put vs in remembrance, that as there is but one head of the faithfull, euen ſo it behooueth thé to be knit together in one body, ſo that there be not diuers churches but one church onely diſperſed throughout the whole world.

1 Cor. 11. Ephes. 4.

M. Declare as touching the communion of Saints.

The communion of the Faithfull.

C. That clauſe is put to for a more plaine declaration of the vnitie of the members of Chriſts Church. Moreouer, it doeth vs to vnderſtand, that al the benefits that Chriſt hath giué to his church, belong to the profite and ſaluation of euery faithful perſon, for ſo much as they haue all a communitie together.

M. But is this holineſſe of the Church now alreadie perfect?

XVI. *Sonday.*

C. No verely, for it is in continuall battell ſo long as it is in this world, & laboreth alway vnder imperfection and infirmities, which ſhall neuer be cleane také away, vntil it be altogether coupled to her head Chriſt, by whom it is perfectly ſanctified.

Ephes. 5.

M. Is there none other way to know this Church but by faith?

C. Yes verely: there is a Church which may be ſeene to the eye, for ſo much as God hath giuen ſure tokens, by the which we may know the ſame: but here in this place mention is made properlie of that Church which he hath choſen by his ſecret election to euerlaſting life: the which can not be perfectly diſcerned by our ſenſes.

C. What is there more?

C. *I beleeue the remission of our sinnes?*

Touching the forgiuenesse of sinnes.

M. What is the proper signification of this word, Remission?

C. That God doeth freelie forgiue al the sinnes of them which beleeue in him, in such sort, that they shal neuer be called to any account, to receiue any punishment therefore.

M. It is easie then to be gathered of this, that wee doe not merit by our owne satisfaction, that God should pardon our sinnes.

C. Ye say true: our Sauiour Christ hath made satisfaction, by susteining the paine due vnto the same: for wee of our part be not able to make any recompence to God, but of his meere liberalitie we obtaine this benefite freelie.

M. Wherefore doest thou make mention of remission of sinnes, immediatly after that thou hast spoken of the Church?

There is no remission of sins with out the bodie of the Church. Isa. 46. Eze. 13. Ioel. 2. Gen. 8. 1. Pet. 3.

C. Because that no man can receaue forgiuenes of his sinnes, vnlesse he be joyned in fellowship of Gods people, and so continue in the vnitie of Christs bodie euen to the end, like a true member of his Church.

M. By this saying then, without the Church there is nothing but hell, death and damnation?

C. That is most certaine: for all such as doe diuide themselues frō the bodie of Christ, to breake the vnitie thereof by sectes, are vtterly destitute of all hope to enioy euerlasting life, whiles they keepe themselues so diuided.

XVII. *Sonday.* Of our resurrection.

M. What followeth more?

C. *The rising againe of the bodie, & life euerlasting.*

M. Whereto serueth this article in our beliefe?

C. To

C. To teach that our felicitie consisteth not in any thing vpon earth, the which knowledge may serue vs for two necessarie purposes. First it serueth to teach vs to passe through this transitorie world, as through a strange countrey, setting not by earthly things. Secondly, it putteth vs in comfort, that although as yet wee doe not fully enjoy the fruit of that grace which our Lord God hath freelie giuen vs in Christ, that yet we ought not to be discouraged, but patiently to wait for him vnto the time that he shall appeare. Cor. 15.

M. What shalbe the maner of our resurrection?

C. All they which be dead before that time, shall then take their owne bodies againe vnto thē: howbeit they shal be of another sort, that is, they shalbe no more subiect to death or corruption: and yet notwithstanding they shall be of the selfe same nature and substance as before: & such as shal then remaine aliue, God will raise them vp marueilouslie and suddenlie change their bodies, in the twinkling of an eye, as wee haue said before.

M. Shall not the wicked be aswell partakers of this resurrection, as the faithfull?

C. Yes verily, but they shalbe in condition farre vnlike, for the faithful shall rise againe to euerlasting ioy and saluation, and the other to euerlasting death and damnation. Mat. 25 Ioh. 3.

M. Wherefore is there mention made of life euerlasting, and not of hell?

C. Because the Creede is a briefe summe of our faith, conteining in as few wordes as can be, that that belongeth peculiarlie to comfort the consciences of Gods faithfull, therefore Gods bene-

fits which he freelie beſtoweth vpon his people, be rehearſed only, without any mention of the wicked, who are cleane ſhut out of his kingdome.

M. Since wee haue the foundation whereupon our faith is builded, wee may well gather hereof, what is the right faith.

XVIII *Sonday.* What thing liuelie faith is.

C. Yea verelie, that is to ſay, it is a ſure perſwaſion and ſteadfaſt knowledge of Gods tender loue towards vs, according as he hath plainelie vttered in his Goſpel, that he will be both a Father, and a Sauiour vnto vs, through the meanes of Ieſus Chriſt.

M. Doth faith ſtand in our power? either is it a free gift of God?

C. The Scripture teacheth vs, that it is a ſpeciall gift of the holy Ghoſt, and verie experience doeth alſo confirme the ſame.

M. How ſo?

C. For the feebleneſſe of our wits is ſuch, that wee can by no meanes atteine vnto the ſpirituall wiſedome of God, the which is reueiled vnto vs by faith: and our hearts are naturally inclined to a certaine diſtruſt or at leaſt a vaine truſt either in our ſelues, or in other creatures: but what time Gods ſpirit hath lightened our hearts, and made vs able to vnderſtand Gods will, (the which thing we can not attaine other-wiſe) then doeth he arme vs alſo with a ſteadfaſt confidence in his goodneſſe, ſealing the promiſes of ſaluation in our hearts.

The holie Ghoſt doth lighten our mindes.

M. What profite commeth to vs through this faith, when we haue it?

This faith maketh vs ſure of our righteouſneſſe.

C. It doeth juſtifie vs before God, and maketh vs inheritours of euerlaſting life.

M. Is

M. Is not a man then iuſtified through good workes, if hee liue holily, and in the obedience of Gods will?

C. If any man were ſo perfect before God, hee might worthilie bee called righteous: but for ſo much as we are all wretched ſinners in the ſight of God, we are driuen to ſeeke elſe-where for a worthineſſe, to make anſwere for vs to Gods iudgement.

XIX. *Sonday.*

M. But be all our workes ſo diſproued, that they can merit nothing at all for vs before God?

All mans workes be damnable vntill they be regenerat through Gods Spirit

C. Firſt, all ſuch workes as we doe of our ſelues, by our nature, are vtterlie corrupt: whereof it followeth neceſſarily, that they can not pleaſe God, but rather do prouoke his wrath, and he condemneth them euery one.

M. This is then thy ſaying, that vntill the time that God hath receiued vs to mercie, and regenerate vs by his Spirit, we can doe nothing but ſinne: euen as an euill tree can bring foorth no frute, but that that is euill.

Mat. 7.

C. Euen ſo it is: for although our workes make a faire ſhow to mans ſight, yet they are wicked before God, ſo long as the heart is naught, vnto the which God chiefly hath reſpect.

M. Hereby then thou doeſt conclude, that it lieth not in our power to preuent God with our merits, and ſo to prouoke him to loue vs, but much rather we thereby do ſtirre him to be more & more angrie againſt vs.

C. Yea ſurelie, and therefore I ſay, that without any conſideration of our owne workes, hee doeth receiue vs into his fauour, of his bountiful mercie

Titus 3.

through

through the merits of our Sauiour Christ, accounting his righteousnes to be ours, and for his sake imputeth not our faults vnto vs.

M. What meanest thou then, that a man is justified by faith?

C. For as much as through beleeuing, that is, receiuing with an assurance of the heart, the promises of the Gospel, wee enter into possession of this righteousnesse.

M. This is then thy meaning, that as God doth offer righteousuesse vnto vs by his Gospel, so the onely way to receiue it, is faith.

C. So I meane.

XX. *Sonday.* The good workes which proceede onely of faith.

M. Well then, after that God hath once receiued vs into his fauour, be not the workes which we doe by the vertue of his Spirit, acceptable vnto him?

C. Yes verelie, because he doth of his free goodnesse so accept them, and not because their worthinesse doeth deserue so to be esteemed.

M. How is it that they be not worthy of themselues to be accepted, since they proceede of the holy Ghost?

C. Because there is mixed some filth through the infirmitie of the flesh, whereby they are defiled.

M. By what meanes then are they made acceptable vnto God?

The way to doe good workes which please God.

C. By faith onely, whereby a man is assured in his conscience, that God will not straightly examine his works, nor trie them by the sharpe rigor of his justice: but that he will hide the vnperfectnesse and the vncleane spots that be in them, with the pureneſſe of our Sauiour Christ, and so account

them

them as perfect.

M. May we say then that a Christian is iustified by his workes, after that God hath called him, or that he doeth merite through them Gods fauour, to the procurement of life euerlasting?

C: No verely: but rather it is said, that no man liuing shalbe iustified in Gods sight, and therefore wee must pray, that hee doe not enter into iudgement with vs. Psal. 143.

M. Thou meanest not hereby that the good deedes of the faithfull are vnprofitable?

C. I meane nothing lesse: for God promiseth to reward them largely, both in this world, and in the life to come: and yet this notwithstanding, those rewardes of God be not giuen for our worthy deserts, but onely because it pleaseth God of his goodnesse to loue vs freelie, and so to couer and forget our faults, that hee will neuer call them anie more to remembrance.

M. May we be just without good workes?

C. That is not possible: for to beleeue in Christ, is asmuch to say, as to receiue Christ in such sorte, as he doeth giue himselfe vnto vs: now this is an euident thing, that Christ doeth not only promise to deliuer vs from death, and to restore vnto vs the fauour of God his Father, through the onely merits of his innocencie, but also hee promiseth to make vs new creatures by his Spirit, to the end that wee should lead an holy conuersation in all good workes, so that these must be joyned together, except we would diuide Christ from himselfe. A right faith is neuer idle. What is it to beleeue in Christ.

M. Then I see, that it is so farre from the office of faith, to make men despisers of good deedes,

that it is the very root, whence all good workes do spring?

The effect of the Gospel is Faith and Repentance.

C. It is most certaine: and for this cause the doctrine of the Gospel doeth consist in these two points, Faith and Repentance.

XXI. Sunday. What repentance is.

M. What maner of thing is Repentance?

C. It is the hatred of sinne, and loue of justice, proceeding of the feare of God, which bringeth vs to the forsaking of our selues, and to the mortifying of our flesh, that we may giue our selues to bee gouerned by the Spirit, in the seruice of God.

M. This then was the second member in the diuision, which we made at the beginning concerning a Christian mans life?

Wherin the right serving of God standeth.

C. Yea verelie: and we haue said also that the verie right and allowable seruice of God doth consist in obeying his will.

M. Why so?

C. Because he will not be serued after our fantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to lead our life by?

C. His Law.

M. What things doeth it conteine?

The Law hath two parts. Leuit. 19. Deut. 6. Exod. 20. Deut. 10.

C. It is diuided into two parts, whereof the first doth conteine foure commandements: the second conteineth six, so that there be ten in the whole.

M. Who hath made this diuision thereof?

C. God him-selfe: who also gaue it written in two tables vnto Moses, saying, that the whole was reduced into ten sentences.

The effect of the first table.

E. What is the content of the first table?

C. It conteineth the manner of the true wor-

ſhip of God.

M. What is conteined in the ſecond table?

C. How we ought to behaue our ſelues towards our neighbors, & what duetie we owe vnto them.

The effect of the ſecõd table.

M. Rehearſe the firſt commandement.

XXII. Sonday. The firſt commandement. Exod. 20. Deut. 5.

C. Hearken, and take heede Iſrael, I am the Lord thy God, which haue brought thee out of the land of Egypt, from the houſe of bondage: thou ſhalt haue none other gods before my face

M. Declare the meaning hereof.

C. In the beginning he vſeth as it were an introduction to the whole Law. For he doeth chalenge heere vnto him-ſelfe, firſt authoritie to commande, naming him-ſelfe Euer-laſting, and the Creator of the world: and againe after, he calleth himſelfe our God, to make vs highly to eſteeme his doctrine: for if that he be our Sauiour, it is good reaſon, that we be alſo his obedient people.

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people of Iſrael?

What ſignifieth the deliuerãce out of Egypt.

C. Yes verily, as concerning the body, howbeit it belongeth alſo indifferently vnto all, in ſo much as he hath deliuered our ſoules from the ſpiritual captiuitie of ſinne, and from the tyrannie of the deuill.

M. Why doeth he make mention of this in the beginning of his Law?

C. To put vs in remembrance, how greatlie wee are bound to obey his good pleaſure, and what vnkindneſſe it is to doe the contrarie.

M. What requireth hee in this firſt commandement?

The ſumme of the firſt commaundement.

C. To reſerue vnto him only his whole honor, not giuing any part thereof to any other.

M. What is his due honour?

C. To worſhip him, to put our whole truſt in him, to call vpon him, and ſuch other like, which bee attributed onely vnto his Majeſtie.

The honor that is due to God alone.

M. Wherefore ſaith he, before my face?

C. For ſo much as he ſeeth and knoweth all things, and judgeth the ſecrete thoughts of mens hearts, he ſignifieth vnto vs, that he doeth not require onely that in outwarde profeſsion, but that vnfainedly from the bottome of our hearts, we do take him for our only God.

M. Rehearſe the ſecond commandement,

XXIII. Sonday.

C. *Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in earth beneath, nor that are in the waters beneath the earth: thou ſhalt not bowe downe to them, neither ſerue them.*

The ſecond commandement touching Images and the worſhiping of them.

M. Doeth hee vtterlie forbid the making of Images?

C. No: but hee doeth forbid expreſſlie either to make any image to repreſent God, either to worſhip him thereby.

M. Wherefore are wee forbidden to repreſent God in any viſible image?

C. Becauſe there is no compariſon betweene him that is an euerlaſting Spirit, incomprehenſible: and a materiall bodie, mortal, corruptible and viſible.

Deut. 4. Iai. 41. Acts 17. Rom. 6.

M Thy minde is then that he doth great diſhonour to Gods Majeſtie, that goeth about to repreſent him in ſuch ſort?

C Yea

C Yea verelie.

M. What manner of adoration is here condemned?

C. We are forbidden heere to come before any image to make our prayers, or to bow our knee before it, or to make any other signe of reuerence, as though God did there shew him-selfe by them. Of honor forbidden to ïmages.

M. This is not then to bee taken, as though all keruing or painting of images were vtterlie prohibited, but alonely to make images, either to seek or to honour God in them, or to abuse them vnto any kinde of superstition or idolatrie.

C. It is euen so.

M. For what purpose was this commandement giuen?

C. That as in the first commandement God sheweth himselfe to be him alone, whom we ought to worship and honour, euen so now hee sheweth the right kind of worship to withdraw vs from all superstitious and carnall imaginations. XXIII. Sonday.

M. Goe foorth.

C. He ioyneth vnto it a threatning, that he is the Eternall, our God ielous; visiting the iniquities of the fathers in their children, vpon the third and fourth generation of such as do hate him.

M. Wherefore doeth he make mention of his might?

C. To signifie, that he is of sufficient power to maintaine his honour.

M. What meaneth he by speaking of ielousie?

C. That hee can not abide a companion with him: for euen as he hath of his vnspeakable goodnesse freelie giuen him-selfe vnto vs, euen so he wil

that we become altogether his, and this is the chaſtitie of our ſoules, that they bee dedicated vnto him, and kept holy for him: as contrariewiſe, it is a ſpirituall whoredome, if they be withdrawen from him to any kinde of Idolatrie or ſuperſtition.

Touching ſpirituall whoredom.

M. How ought this to be taken, that he puniſheth the trangreſsions of the fathers in their childrē

C. To pearce our hearts more deeplie with the terrour of his wrath, who doeth not onlie threaten to puniſh the offenders, but alſo their poſteritie after them.

M. What? is not this contrarie vnto the righteouſneſſe of God, to puniſh the one for the others fault?

How God puniſheth the fathers wickedneſſe in the child.

C. If we conſider the ſtate of man, the queſtion is ſoone anſwered, for wee are euery one of vs by nature vnder the curſe of God, ſo that wee can not find fault with God, when he leaueth vs in this ſtate. And as he ſheweth his fauour towards his ſeruants, when he doth bleſſe their poſteritie, ſo doeth he ſhew his vengeance towardes the wicked, when he ſuffreth their of-ſpring to continue in their curſed ſtate.

M. What ſayeth he more?

C. To the end he might ſtirre vs alſo with tender loue, he ſayeth moreouer that hee ſheweth foorth his aboundant mercie vnto the thouſand deſcent of ſuch as loue him and keepe his commandements.

M. Doth he meane that the obedience of a faith full man ſhalbe ſufficient to ſaue his poſteritie, although it be wicked?

C. No: but that he will in ſuch ſort ſhew foorth

his

his goodneſſe toward the faithfull, that for the fauour he beareth vnto them, he wil alſo bee knowen vnto their children, not onely minding to proſper them here in things of this world, but to ſanctifie them alſo with the gifts of his Spirit, whereby they may become obedient to his will.

How God ſhewveth mercie to a thouſand generations

M. But this ſeemeth not alwayes ſo.

C. No: for as the Lord doth reſerue this libertie to him-ſelfe alwayes, to ſhewe mercie vnto the children of the wicked, ſo on the other part hee hath not ſo bound his grace to the children of the faithful, but that hee may at his pleaſure, reject whom he will: yet not-with-ſtanding hee doeth in ſuch wiſe order theſe things, that all men may eaſilie ſee, that hee hath not made this louing promiſe for nought.

Rom 6.

M. Wherefore doth he rehearſe here in the promiſe to a thouſand deſcent, whereas in the threatning he made mention but of three or foure?

C. To ſignifie that God is alwayes more ready to vſe gentleneſſe and fauour, then roughneſſe, or rigour, according as he ſaith of him-ſelfe, that hee is ready to ſhew mercie, and ſlow to anger.

Exod. 34. Num. 14. Pſal. 103.

XXV. *Sonday.*

M. Let vs come to the third commandement.

The third commandement. Of othes.

C. Thou ſhalt not take the Name of the Lord thy God in vaine.

M. What is the vnder-ſtanding thereof?

C. He doth not onely forbid to abuſe and blaſpheme the bleſſed Name of God by perjurie, but forbiddeth aſwell al vaine and ſuperfluous oathes.

M. May a man then ſweare lawefully at any time?

C. Yea verely, when there is juſt occaſion, that is

to say, to maintaine the trueth, when the time shall require, and likewise to keep brotherlie charitie among vs.

M. Doeth he disproue no othes, but such as are made to the hinderance of Gods honour?

With what reuerence we should name God.

C. In one kinde of oath he teacheth vs a general rule, that we neuer vse the Name of God, but in feare and humblenesse to glorifie his Name. For euen as it is holy, and of most worthie price, so it behoueth vs to take diligent heed, that we doe not in such sort name it, that either wee may seeme to passe lightlie of it our selues, or giue to other occasion to haue it in small reuerence.

M. How shall this be?

C. If we do neither think nor speak of God, nor of his workes, but with all reuerence and honour.

M. What followeth?

C. A threatning, *that hee Wil not holde him innocent, that taketh his Name in vaine.*

M. Seeing that God pronounceth threatninglie in other places in a generalitie, that he will punish all transgressours, what vehemencie is there besides in these words?

C. He doeth expreslie declare heereby in how great estimation hee hath the honor of his Name, for so much as he sayeth euidentlie, that he cannot abide, that any man doe despise it, to the intent that wee might reuerence it the more.

M. Let vs come to the fourth commandement.

XXVI Sonday. The 4. commandement.

C. Remember to keepe holie the Sabbaoth day: sixe dayes shalt thou labour, and doe al thy Worke, but the seuenth day is the rest of the Lord thy God: thou shalt doe no Worke in it, neither thou, nor thy sonne, nor thy daughter, neither thy ser-

uant,

uant, nor thine handmaid, nor thine oxe, nor asse, neither the stranger that is within thy gates: for in sixe dayes God made heauen and earth, and al that is in them, and the seuenth day he rested: Wherefore he hath blessed the daye of rest, and hath made it holie to himselfe.

M. Doeth God command to labour sixe dayes, and rest the seuenth?

C. No, not precisely: but he doth giue men leaue to trauell six dayes, and maketh a restraint onely of the seuenth in the which he forbiddeth to labour.

M. Are wee then bound by Gods commandement to refraine one day in the weeke from al maner of labour?

C. This commandement hath a certaine speciall consideration in it: for touching the obseruation of bodily rest, it belongeth to the ceremoniall lawe, which was abolished at the comming of Christ.

M. Sayest thou then that this commandement belongeth peculiarlie vnto the Iewes, & that God did giue it onely for the time of the olde Testament?

C. Yea verelie, as touching the ceremonie thereof.

M. Why then, is there any other thing conteined in it besides the ceremonies?

C. There be three considerations, why this commandement was giuen.

M. What are they?

C. The first is, that it might be a figure to represent our spirituall rest: The second, for a comlie order to be vsed in the Church: And thirdlie, for the refreshing of seruants.

Three considerations for the which the Sabbaoth day was

M. What is ſpirituall reſt?

C. That we ceaſe to doe our owne workes, that the Lord may bring foorth his works in vs.

M. How may we thus reſt?

C. By mortifying our fleſh, and ſubduing the inordinate affections of our nature, to the ende that Gods ſpirit may beare rule in vs.

M. Are wee bound to this reſt but one day in the weeke?

C. Yes, continuallie: ſo that when wee haue once begun to enter into it, wee muſt goe on forward whiles our life laſteth.

M. Why is there but one day appointed to repreſent vnto vs a thing that dureth our whole life?

C. It is not neceſſarie that the figure do reſemble in all poynts the thing it is ordeined to repreſent: It is ſufficient, if they be like in ſome points.

M. Wherefore was the ſeuenth day appoynted rather then any other?

The number of ſeauen; C. The number of ſeauen doeth ſignifie perfection in the ſcripture: wherefore the ſeuenth day was moſt meete to ſet out vnto vs a thing that ſhould ſtill continue: moreouer, it putteth vs in remembrance, that our ſpirituall reſt is but begun in this life, neither ſhall it be perfect vntill wee depart this world.

XXVII. Sunday. M. What is meant by that which our Lord alleageth here, ſaying, that it behoooueth vs to reſt, for ſo much as he hath done the ſame?

C. Whē God had created all his workes in ſixe dayes, he appoynted the ſeuenth to the conſideration of his workes. And to the intent we might be the more ſtirred thereto, he ſetteth foorth his own

example

example vnto vs, becauſe there is nothing ſo much to be deſired, as to become like vnto him.

M. Muſt wee then daily meditate the workes of God? or is it inough to haue minde of them one day in the weeke?

C. Our dutie is to be exerciſed daily therein: but for our weakneſſe ſake, there is one certaine day appoynted. And this is that politike order, whereof I ſpake.

Wee are bound to praiſe God continually in his workes.

M. What order then is to be obſerued that day?

C. That the people come together & giue diligent eare to the word of God, vſe common praiers, and make profeſsion of their faith & religion.

As touching politike order for daies.

M. What meaneſt thou by ſaying, that it was partly ordeined for the eaſe of ſeruants?

C. That they which be vnder the power of others, might be releaſed ſome-what of their labour, the which thing alſo, ſerueth to the furtherance of the common wealth, for ſo much as euery man hath iuſt cauſe to be the readier willingly to trauel the other ſixe dayes, when they conſider, that they may take their reſt in the ſeuenth.

Colo. 2.

M. Let vs now ſee how this commandement belongeth vnto vs?

C. As touching the ceremonie thereof, it is aboliſhed, for we haue the accompliſhment thereof in Chriſt.

The ceremonial Sabbaoth is ended.

M. How ſo?

C. For our olde man is now crucified by the vertue of his death: and through his reſurrection we are raiſed againe into a newneſſe of life.

M. What is there then in this commandement that concerneth vs?

C. We are bound to obserue the politike order appoynted in the Church, for the hearing of Gods word, for comming together to make common prayers, and for the right vse of the Sacraments.

M. And doeth the figure profite vs no more?

C. Yes verely: for it leadeth vs to the trueth of that thing, whereof the Sabbaoth day is a figure: which is, that wee being made the true members of Christ, ought to cease from our owne workes, and commit our selues wholie vnto Gods gouernance.

XXVIII. *Sonday.* The 5. commandemēt.

M. Let vs come now to the second table.

C. *Honour thy father and thy mother.*

What honour is due to our Superiours.

M. What doest thou meane by this word, Honour?

C. That children vse humble obedience towardes their father and mother, bearing a reuerent minde toward them, readie to assist and aide them, and willing to doe after their commandements, according to their duetie.

M. Proceede.

C. God joyned also a promise to this commandement, saying: *That thy dayes may be prolonged vpon the land which the Lord thy God hath giuen thee.*

M. What is the meaning of this promise?

C. That God will indue them with a long life, which haue their father & mother in due reuerēce.

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?

A long life.

C. Though our life be neuer so full of wretchednesse, yet it is the blessing of God vnto the faithfull, at the least for this one cause, that it is a token

of

of his Fatherlie fauour, in that he nourisheth them here and preserueth them.

M. May a man gather of the contrarie parte, that he who liueth not many yeares, is accursed of God?

C. No, but rather it commeth to passe many times, that our Lord taketh them soonest of al out of this world, whom he loueth most dearely.

M. In doing thus, it seemeth that hee keepeth not alwaies promise?

C. What promise so euer God maketh vs, touching the benefites of this world, we ought to take it with this condition, so farre foorth as it shall be expedient for the health of our soule: for it were a contrarie order, not to haue chiefe regard of the soule.

Benefits of this worlde are promised, with one condition.

M. And what is to be said of them that be disobedient vnto father and mother?

C. God will not onely punish them with euerlasting paine in the day of judgement, but he will execute his vengeance also on their bodies here in this world, either by shortning their life, either punishing them by a shamefull death, or some other waies.

The punishment of children, which disobey their parents.

M. Doeth not God speake expreslie of the land of Canaan in this promise?

C. Yes, as touching the Children of Israel: but we must now take it in a more general signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that what countrey soeuer we doe inhabite, God hath giuen vnto vs the same for a dwelling place.

Psal. 24.
Psal. 88.
Psal. 115.

M. Is there nothing else to be vnderstood in

this commandement?

C. Though no mention be made in it expreſſelie, but of the father and mother, yet wee muſt vnderſtand in them all Magiſtrates and Superiours: for ſo much as there is one maner of conſideration of them all.

M. What is that?

C. Becauſe God hath giuen vnto them preeminence: for there is none authoritie of Parents, of Princes, or Magiſtrates, or maiſters, neither any other office or title or preeminence, but ſuch as God hath ordeined.

Rom. 13

XXIX. Sonday.

M. Rehearſe the ſixt commandement.

C. *Thou ſhalt not kill.*

M. Is there nothing forbidden here but open murther?

C. Yes verely: for conſidering that it is God who giueth this in commandement, he doeth not giue vs a law to reſtraine our outward deedes, but ſpeciallie to bridle the affections of our minde.

M. Thy meaning is then, that there is a certaine kinde of murther, lying priuily in the heart, the which is forbidden here of God?

C. It is euen ſo: for hatred or rancour, and al deſire to doe hurt vnto our neighbour, is murther before God.

M. Is it inough then, if we beare no hatred nor malice towards any man?

C. No, for in that, that God condemneth hatred, it is to be vnderſtand alſo that he requireth of vs to loue al mẽ vnfainedly, procuring their wealth

The 7. commandement

M. What is the ſeuenth commandement?

C. *Thou ſhalt not commit adulterie.*

M. Wha

M. What is the effect of this commandement?

C. All whoredome is declared to be accurſed of God, and therefore it behooueth vs to refraine from it, except wee will prouoke his wrath againſt vs.

All whoredome is accurſed.

M. Is there none other thing required in this commandement?

C. Wee muſt alwaies haue regard to the lawmaker, who conſidereth not onely the outward worke, but rather the affection of the heart.

The minde of the lawmaker is to be conſidered.

M. What is there more required?

C. For ſo much as our bodies and ſoules are the temples of the holy Spirit, that wee keep them in all pureneſſe, and therefore wee muſt not oncly be chaſte as touching the carnal act, but alſo in heart, wordes, and behauiour, ſo that there muſt be no part in vs defiled or vnchaſte.

1. Cor. 3.
2. Cor. 6

M. Goe on to the eight commandement.

C. *Thou ſhalt not ſteale.*

XXX. *Sonday.* The 8. commandement.

M. Doeth this commandement forbid onely ſuch robberies, as be puniſhed by common lawes, either doeth it reach any further?

C. This commandement reacheth vnto all vnlawful and deceauable occupations, whereby wee plucke vnto vs any part of our neighbours ſubſtance, whether it be by violence, by fraud, or by any other meanes that God hath not allowed by his word.

M. It is inough if a man refraine from the deede doing, either is it forbidden alſo to deſire any ſuch thing?

Of inward theft.

C. We muſt alwaies haue a conſideration, that God was the maker of this law, who for ſo much

as he is a Spirit, hath not onely regard to robberies that be committed in deed, but he considereth aswell our secrete enterprises, our deuises, and purposes, and the desires of our minds, to come by riches through our neighbours losse.

M. What behoueth it vs then to doe?

C. We are bounde to doe our endeuour, that euerie man may haue his due and right.

The 9 commandment.

M. What is the ninth commandement?

C. *Thou shalt not beare false Witnesse against thy neighbour?*

M. Doeth God forbid in this commandement open perjurie before a judge onely? either are we charged to make no lie, to the disprofite of our neighbours?

A generall doctrine.

C. Vnder one kinde, hee giueth a generall doctrine: meaning, that we may not speake any thing to the reproach of our neighbour falsely, and wee may in no wise back-bite him or make lies of him: whereby hee might sustaine losse in his goods, or be hindered in his good name.

M. Wherefore doeth he speake expressely of open perjuries?

After custo mable sclan dering and lying, there followeth shortly ope periurie.

C. To the intent that wee might the more earnestly detest this vice of back-biting, and lying, signifying vnto vs withall, that who-so-euer doeth accustome himselfe to speake sclanderously of his neighbour, or to make any lie to his hinderance priuily, hee will not be ashamed shortly after to forsweare himselfe openly.

M. Be sclanderous and lying words forbidden here alone? either be-wee also restrained from all euill thinking?

C. Aſwell the one as the other, by the reaſon which we haue alreadie alleadged: for that that is euill in the doing before men, is as euill to be willed or thought before God.

That that is ill to bee done before men, is ill to be thought before God

M. Declare this in few words.

C. We are taught by this commandement, not to judge euill, or to ſpeake any words that ſound to the reproach of others, but rather to haue a good opinion of our neighbours, and to maintaine their good fame, ſo farre foorth as the trueth will beare vs.

M. Let vs come now to the laſt cõmandment.

XXXI. *Sonday.* The 10. commandement.

C. Thou ſhalt not couet thy neighbours houſe: neither ſhalt thou couet thy neighbours wife, nor his manſeruant, nor his maide, nor his oxe, nor his aſſe, neither any thing that is thy neighbours.

M. Seeing the whole Law is ſpirituall (as thou haſt ſaid) and forſomuch as euery one of the other commandements were ordeined, aſwel to correct the rebellious affections of the heart, as to gouerne the outward doings, it appeareth that this commandement is ſuperfluous?

C. In the other commandements God would ſuppreſſe our will and affections, but here in this he vtterly inhibiteth all euill thoughts, light motions, ſudden affections, yea, though we neuer fullie purpoſe them, neither conſent willingly to do the.

M. Sayeſt thou then, that the leaſt motion or tentation that can enter into the thought of a faithfull man is ſinne, though hee ſtriue againſt it, and will not by any meanes conſent vnto it?

Euery euill motion is ſinne.

C. It is certaine, that all euil thoughts and motions do proceed out of our corrupt nature: where

of I conclude, that the luſtes which doe kindle or ſtirre vp mans heart to doe amiſſe, though he neuer conſent to doe the thing, be neuertheleſſe directly againſt this commandement.

M. This is then briefly thy ſaying, that as euill luſts, whereunto men conſent & ſubject thēſelues, are reproued as ſinne in the former commandements: euen ſo by this commandement God requireth of vs ſuch perfection, that there may not ſo much as one euill motion once enter into our hearts, the which might prouoke vs to do amiſſe.

C. Euen ſo I meane.

M. May wee not now make a briefe ſumme of the whole Law?

The effect of ỹ whole Law.

C. Verie eaſelie: for the whole Law is comprehended in theſe two poynts: the one is, *That wee loue God With all our heart, With all our ſoule, and With all our Whole minde:* The other is, *That We loue our neighbour as our ſelfe.*

M. What is included in the loue of God?

C. To loue him as our God: that wee acknowledge and take him for our ſoueraigne Lord, Maſter, Sauiour and Father: ſo that hereby our duetie is to loue him, to feare him, to honour him, to put our whole truſt in him, and to obey him.

To loue God with al our hart-

M. What doeſt thou meane by theſe wordes: *With all our heart, all our ſoule, and our Whole minde?*

C. It is, that we loue God with ſuch a zeale and feruent affection, that there may be in vs no deſire, no will, no thought, no indeuour contrarie vnto his loue.

XXXII. Sonday.

M. What is the meaning of the ſecond poynt?

C. As wee be naturallie inclined to loue our

ſelues,

ſelues, and as this affection doeth paſſe all the reſt, euen ſo our loue towards our neighbours ought in ſuch ſort to beare rule in our hearts, that it ſhould guide vs altogether, and ſhould be a line and rule, thereby to order all our thoughts and deeds.

M. And whom meaneſt thou, when thou ſayeſt our neighbours?

C. I do not only ſignifie our kinred, friends, and ſuch others, as be of our familiar acquaintance, but ſuch alſo as bee ſtrangers vnto vs, and more then that, our verie enemies.

M. How are we bound to them?

C. There is a bond, whereby God hath tyed all men together, which is holy, and can not bee broken by any mans malice.

M. Then thou wilt ſay, if any man hate vs, that commeth of him-ſelfe: and yet by the very order which God himſelfe hath appointed, hee ceaſeth not to continue ſtill our neighbour, and wee are bound euen ſo to take him.

C. So I meane.

M. Seeing the Law requireth ſuch a perfect ſeruing of God, is not euery Chriſtian man bound to frame his life after the ſame?

C. Yes truelie: but we haue in vs ſo much weakneſſe, that there is no man which fully doeth performe all that the law requireth.

No man can fulfill the Law.

M. Why doth God therefore require of vs ſuch an exquiſite perfection as we be not able to reach vnto?

C. God requireth nothing of vs, but that which we are bound to doe. But if wee giue diligence to frame our liues to this rule, ſet foorth in the Law,

then albeit wee be farre from attayning vnto the perfection thereof, yet the Lord will not lay to our charge our default.

M. Speakest thou generally of all men, or of the faithfull onely?

C. No man is able to begin to doe the least point that the Law requireth, vntill he be regenerate through the spirit of God. Moreouer, if it were possible to finde out any man who were able to performe some part of that, that the Law demandeth, it should not be inough to discharge him before God: for the Lord pronounceth, that whosoeuer doeth not throughly accomplish eucry poynt conteyned in the Law, is accursed.

Deut. 17 Galat. 3.

XXXIII. Sonday.

M. Hereof we must needs gather, that the Law hath two distinct offices, according as there be two sorts of men.

C. What else? For as touching them that beleeue not, it serueth to none other purpose but to reprooue them, and to take from them all maner occasion, to excuse themselues before God, and this is that which S. Paule speaketh, naming it the instrument of death and damnation. But as touching the faithful, it serueth to another vse.

To what vse the Law serueth touching the vnfaithfull. 2. Cor. 3

M. To what?

C. First the Law maketh it knowen vnto them, that they cannot be justified by their workes: and so by humbling them, it doth stirre them to search their saluation in Christ. Secondly, whereas it requireth more then is possible for any man to doe, it warneth them to pray vnto God, that he would giue them strength, and also doeth put them daily in remembrance of their faults, to beate downe

To what vse the law serueth as touching the faithful

the

their pride: Thirdly, it ſerueth them in ſteed of a bridle, to hold them faſt in the feare of God.

M. Then albeit for the time of this tranſitorie life, wee neuer accompliſh the law, yet it is not to be thought a vaine thing, that it requireth of vs ſuch a perfection: for thereby it ſetteth vp a marke vnto vs, to the ende that we euery one according to the grace wherewith God hath indued vs, might continually with ſo much more feruent affection walke towards it, and ſtudie dailie more and more to come vnto it.

C. So it is meant.

M. Haue wee not a perfect rule of all righteouſneſſe ſet out in the Law?

C. Yes, ſo perfect, that God demandeth none other thing of vs, then to follow it: and contrariwiſe, God diſalloweth and refuſeth whatſoeuer man taketh in hand to doe beſides, for obedience is the onely ſacrifice which he requireth.

Obedience to the Law is gods only ſeruice, and the ſacrifice, that he requireth of vs. 1 Sam 15. Iere. 7.

M. To what purpoſe then doe all thoſe motions, declarations, exhortations, and commandements ſerue, which the Prophets make and the Apoſtles?

C. They are nothing elſe but expoſitions of the Law, which lead vs to the obedience of the Law, rather then draw vs from it.

M. Yet it ſeemeth that the Law doeth not ſet out euery mans particular vocation.

C. Whereas the Law of God preſcribeth that wee ought to render vnto euery man that, that is his due, wee may right well gather thereof, what euerie mans duetie is in his ſtate and calling: further (as wee haue alreadie ſaid) the reſidue of the

Scripture maketh a more particular and plaine declaration of the ſame: for the ſelffame things which God hath in few wordes comprehended in theſe tables of his commandements, other parts of the Scripture doe intreat heere and there more at large,

XXXIIII. *Sonday.* The 3. point touching the true honouring of God ſo calling on him in our neede.

M. Seeing wee haue now ſpoken ſufficiently of the right ſeruing of God (that is to ſay, of obedience to his will) which is the ſecond part of the honour due vnto him, let vs treat now alſo the third point.

C. We haue ſaid here before, that the third maner of honour which he demandeth of vs, is to call vpon him, and to ſeeke for helpe at his hand in all our needs.

M. Doeſt thou meane, that wee muſt call vpon him alone?

C. Yea, for he chalengeth this, as a peculiar honour due vnto his diuine Maieſtie.

M. Since it is ſo, after what ſort is it lawfull for vs to require ſuccour at mans hand?

C. There is great difference betweene thoſe two things: for we call vpon the Name of God, to proteſt that we look for no helpe but at his hand, hauing our whole affiance in him, and in none elſe: yet in the meane time we ſeeke the helpe of men ſo farre foorth as God giueth vs leaue, and as he hath lent them meanes to ſuccour vs.

M. Then to demand ſuccour of men is nothing at all contrarie to this, that we are bound to make our prayer only vnto God for helpe, for ſo much as we put not our truſt in them, neither ſeeke their ſuccour, but ſo farre foorth as God hath ordeined

them miniſters and beſtowers of his goods to our neceſsitie and comfort.

C. Ye ſay well: and in very deed, whatſoeuer benefite we receiue at any mans hand, wee are bound ſo to take it, as if God him-ſelfe did deliuer it vnto vs: for the trueth is, that it is he who ſendeth vs all thoſe things by their hands.

M. Is it not then our duetie, to giue thankes vnto men for their benefites, ſeeing the law of nature ſo teacheth?

C. Yes, and it were for no more, but for that it hath pleaſed God to call them to ſuch honour as to be the dealers and diſtributers of his benefites: for God in ſo doing, doeth binde vs vnto them, and will that we take the ſame thankefully at their hands.

M. It appeareth by this, that we may not call vpon Angels or Saints departed for helpe.

Neither Angels nor Saints departed, are to be called vpõ for any helpe.

C. It is certaine: for touching Saints departed, God hath not appointed vnto them anie ſuch office, as to helpe vs. And as concerning his Angels, although he doth vſe them as miniſters to ſerue for our health, yet is it not his will that we ſhould call vpon them for helpe, either haue our refuge vnto them in time of neede.

M. Then whatſoeuer is not agreeable to the order which God hath ſet foorth vnto vs, is repugnant vnto his will?

C. I meane no leſſe: for if ſo be we bee not content with that order which God hath by his word ſet foorth vnto vs, it is a moſt certaine token of infidelitie. Moreouer, if in ſtead of ſeeking vpon God alone for helpe in all our needes, wee ſhall haue

An euident token of infidelitie.

recourse vnto Angels or any other creatures, putting any part of our confidence in them, we commit therein damnable idolatry, by attributing vnto them that thing which ought to bee peculiarlie reserued vnto God.

XXXV. *Sonday.* Of Prayer.

M. Let vs come now to the right maner of prayer vnto God. Is it enough to pray with the tongue, either is a feruent minde, and earnest affection of the heart also required?

Wee must pray with an heartie affection.

C. The tongue is not alway necessary in praying but the vnderstanding and earnest affection are alwayes necessarilie required?

M. How proue you that?

Psal. 115. Psal. 29.

C. For so much as God is a spirit, hee requireth alwayes the heart: and as at all other times so speciallie in time of prayer, when wee shew our selues in his presence, & enter into communication with him: and there-upon hee maketh a restraint of his promise, saying, that he wil be at hand to heare only al them which call vpon hm in trueth, contrariwise he pronounceth all them accursed which pray hypocritically, or without an earnest affection.

They are cursed of God that pray without heartie affection.

M. Then all such prayers as be made onely with the mouth, be vnprofitable, and to no vse?

C. They be not onely vnprofitable, but prouoke God to displeasure.

To pray for things whē we feele not the necessity thereof, is both vnprofitable, and also offend God.

M. What maner of affection is required to mak the prayer acceptable?

C. We must first of all haue such a feeling of our pouertie and wretchednesse, that wee may perceiue an earnest vexation and griefe of minde, through the loathsomnesse of sinne, we must also haue a feruent desire to obteine grace at Gods hand, which

desire must kindle our hearts, and ingender in vs a feruent prayer.

M. Doe these things proceed of our nature? either are they giuen vnto vs by the speciall goodnes of God?

C. God must worke therein: for wee are of our selues dull, and without all lust to prayer: but the Spirit of God doth stirre vp in our hearts such sighs as no tongue is able to expresse, and indueth our mindes with such a zeale, and feruent affection, as God requireth in prayer. Rom. 8. Galat. 4.

M. Doth this doctrine teach vs, that we ought not to dispose, and stirre vp our selues to prayer?

C. Nothing lesse: but rather contrariwise, so oft as we doe feele our selues colde, and not disposed to prayer, we ought to make our supplication vnto the Lord, that it would please him to inflame vs with his Spirit, whereby we may be framed to prayer, with such affection of minde, as wee ought to doe. Gods spirit is our onlie schoole-master to teach vs to pray.

M. As touching the vse of the tongue, doest thou not count it vtterly vnprofitable in making of prayers?

C. No: for the words which the tongue vttereth, do many times helpe, stirre vp and confirme the minde, so that it is not so easielie drawen from God. Moreouer, for so much as the tongue is created of God for his glorie, aboue all other members of the bodie, it is reason, that the tongue be emploied by all meanes to that vse: finallie, the very feruent affection of the heart doeth manie times through a vehemẽt motion, enforce the tongue to speake though a man did not purpose so to doe. The toung serueth to a good vse in the making of our praiers.

M. Since

XXXVI. Sonday.

M. Since it is as thou sayest: to what purpose is it to pray in a language that a man doeth not vnderstand?

C. It is a very mocking of God, and a superstitious hypocrisie.

To pray in a strange language is a mocking of God.

1. Cor. 14.

M. When we make our prayers vnto God, doe wee it at all adventures without sure knowledge whether we shal obtaine any profite or not? either ought we to be surely perswaded that our prayers will be heard?

Praier must proceede of a sure confidence in Gods promise.

C. We must haue this euermore as a sure ground in all our prayers, that they shall be accepted of God, and that we shall obtaine our request so farre foorth as it shal be expedient and necessarie for vs: whereupon S. Paul sayeth, that the right inuocation and praying vnto God, proceedeth of faith. For if wee haue not a sure trust in the mercie of God, it is vnpossible to make our prayer vnto him aright.

Rom. 10.

M. What sayest thou then of them which be in doubt, whether God will heare them or not?

Whosoeuer doubteth whether God heareth his prayer, obteineth nothing.

Mat. 12.

Marc. 11

C. Their prayers are vtterly voyde, seeing God hath made no promise to any such prayers: for he sayeth, whatsoeuer we shal aske, if we beleue, he will graunt it vnto vs.

Three things make vs bolde to aske of God.

1. His promise.

M. It remaineth to know by what meanes, and in whose name wee may come by this sure confidence, to present our selues before God, considering that wee are vile sinners, and farre vnworthie so to doe.

C. First of all, we haue promises of God, whereupon we must stay our mindes, without hauing any regard of our owne worthinesse. Secondly, (if

we

we be the children of God) he doeth incourage vs & push vs forward with his holy Spirit, to come to him familiarly as to our father: and that we should not be afraid to come before his glorious Majestie (although we be but as poore wormes of the earth & most wretched sinners) he hath giué vnto vs our Lord Iesus to be our mediatour, to the intent that we by the meane of his merits, hauing recourse vnto God, might haue an assured trust to find grace.

Psal. 50. 91. 145 Isa. 30. 65. Iere. 29. Ioel. 2. Matth, 6. 2. His Spirit, Rom. 8. The mediatiō of Christ his owne Sonne. 1. Tit. 2. Heb. 4. Ioh. 2.

M. Doest thou meane it thus, that we may not call vpon God by prayer, vnlesse it be done in the name of our Sauiour Christ?

C. Yea: for we haue an expresse commandemēt so to doe: and in so doing, we haue a sure promise that through his intercession all our requests shall be granted vnto vs.

Wee may not pray but in the name of our Sauiour christ Ioh. 14. 1. Ioh 2 Ephe. 3. Heb. 4. Rom. 8.

M. Is it not then a foolish presumption, to present our selues boldly before God, since wee haue Christ for our Advocate, and set him before vs, to the end that God may for his sake, accept both vs and our prayers,

C. No verily: for we make our praiers, as it were by his owne mouth, forsomuch as hee him-selfe openeth the way for vs, & maketh our prayers to be heard, yea, & intreateth also continuallie for vs.

XXXVII. *Sonday.*

Wee may not frame our praiers according to our own fantasie, but as Gods word teacheth vs, and his holy spirit directeth vs.

M. Let vs treat now of the substāce of our prayers. Is it lawfull for vs to pray for all things that we fantasie, either is there a certaine rule to pray?

C. If we should follow our owne fantasie in making our prayers, they should be very ill framed. For we are so blinde, that we are not able to judge what is meete to be prayed for: moreouer, all our desires are so inordinate, that it is expedient for vs

to bridle them.

M. What is then to be done?

Matth. 6. C. We muſt learne of God what is meete to be prayed for, ſeeing he alone knoweth what is neceſſarie for vs, and that he leadeth vs, as it were by the hand, ſo that we our owne ſelues doe nothing but follow.

M. What inſtructiō hath he giuen vs for prayer?

C. He hath taught vs ſufficiently, how & wherefore to pray, throughout the whole ſcripture, but to the intent to bring vs to one certaine and ſure marke, hee hath ſet foorth vnto vs one maner of prayer, wherein he hath brieflie comprehended all ſuch points as be meet or lawful for vs to demand.

Matth 6. Luk. 11. M. Rehearſe that forme of prayer.

C. It is the verie ſame that our Lord Ieſus taught his diſciples to pray. For when they asked of him how they ſhould pray, he anſwered that they ſhould ſay on this wiſe: *Our Father which art in heauen, hallowed be thy name: Thy kingdome come: Thy will be done euen in earth as it is in heauen: Giue vs this day our daily bread: And forgiue vs our † debts, euen as wee forgiue our debters: And lead vs not into tentation, but deliuer vs from euill. For thine is the kingdome, and the power, and the glorie for euer, So be it.*

The faithfull prayer which the Lord hath taught vs

†Or ſinnes

M. For the more eaſie vnderſtanding hereof, tell me how many articles be contained herein.

The diuiſiō of the lords prayer. C. Sixe: whereof the firſt three doe concerne the glorie of God, without any conſideration of our ſelues: the other three, touch vs properly and concerne our wealth and profite.

M. Why then, ought we to deſire any thing of God, that bringeth no maner of commoditie vn-

to our ſelues?

C. This is true, that God of his infinite goodnes doth diſpoſe and order all things in ſuch ſort, that nothing can turne to the glorie of his Name, which is not alſo profitable vnto vs, ſo that when his Name is ſanctified and honoured, he maketh it redound to our ſanctification: and when his kingdome cõmeth, we are after a ſort partakers thereof, yet notwithſtanding our duetie is at ſuch time as we aske theſe things, to haue only regard to his honour, without any conſideration to our ſelues, or to our owne commoditie and profite.

M. By thy ſaying then, though theſe three firſt petitions are greatly profitable to vs, yet we may not make them for any other purpoſe but onely to deſire to haue God honoured?

C. It is euen ſo: and likewiſe, albeit the three laſt requeſts be ordeined to pray for things expedient and neceſſarie for vs, yet euen in them alſo wee ought moſt earneſtlie to ſeeke Gods honour, ſo that it muſt be the chiefe ende & marke wherevnto all our wiſhings and deſires be directed.

M. Let vs come now to the expoſition of it: and before that we proceede any further, wherefore is God named here our Father, rather then by ſome other name?

28. *Sonday.* In what ſenſe we call God Father

C. Since in time of prayer ſpecially we ought to haue a ſteadfaſt aſſurance of Gods fauour in our conſciences, it pleaſeth God to be called of vs by a name which ſoundeth nothing but all ſweetnes, bountie and mercifulneſſe, thereby to driue away all doubtfulneſſe & feare, & to make vs conceiue a bold courage to come familiarly into his preſence.

M. May we then come boldlie and familiarlie vnto God, euen as a childe may vnto his father?

C. Yea, and with a great deale more assured confidence to obtaine whatsoeuer wee shal desire: for if wee being euill, cannot choose but giue vnto our children bread and meate when they aske it, how much lesse can our heauenly Father refuse to giue vs such things as wee haue neede of, since hee is not onely good, but the very soueraigne goodnesse it selfe?

Matth 7

M. May wee not prooue sufficiently by this, that God is named our father the same thing which we affirmed touching Christ, that our prayer ought to be grounded vpon sure trust in his merits and intercession?

C. Yes certainly: for God doeth acknowledge vs none otherwise to be his children, but only in so much as we be the members of his Sonne Christ.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were in common?

Why wee cal him our Father.

C. Euery faithfull man may right well call God his Father particularly: but in this forme of prayer, our Sauiour Christ dooth teach vs to pray in common, that wee might remember thereby the duetie and charitie which wee owe to our neighbours in our prayers, and to monish vs, not to care onely for our selues.

M. What meaneth this clause, *Which art in heauen?*

C. It is as much to say, as to name him high mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when wee call vpon him by prayer, wee

might

might learne to lift vp our mindes, and to withdraw our imagination from thinking any thing of him worldly or earthly, and that wee should not measure him by our fleshly iudgement, & so make him subiect to our will or appetite, but rather that wee might with all humblenesse of minde, honor his excellent majestie, and also that we might haue occasion to put so much the more our trust assuredly in him, considering that he is Lord and Master of all.

XXXIX. *Sonday.* The first petition.

M. Make an exposition of the first petition.

C. The Name of God is his honour and renoune, whereby he is sanctified and praised among men: therefore we desire that his glory may be aduanced aboue all things, and euery where.

M. Doest thou meane that his glory may either increase or diminish?

In what sense we wish the setting foorth of Gods glorie.

C. No verily, in it selfe: but the meaning hereof is, that it may be knowen as it ought to be, & that all the workes which God doeth, may appeare vnto men to be glorious euē as they be in very deed, so that he might by all meanes be magnified.

M. What doest thou meane in the second request by the kingdome of God?

The second petition. Wherin the kingdome of God consisteth.

C. This kingdome consisteth principallie in two points: that is to say, first in that he gouerneth his elect through his holie Spirit: and againe, in that he destroyeth the wicked, which will not become subiects to his kingdome, to the ende that it may euidently appeare that there is no power able to with-stand his power.

The kingdome of Christ.

M. What vnderstandest thou in praying that this kingdome may come?

C. That

C. That it would pleaſe God from day to day to increaſe the number of his faithfull flocke, that hee would continually more & more beſtowe the gifts of his holy Spirit among them, vntil the time come, when they ſhalbe fully repleniſhed: that hee would alſo cauſe the light of his trueth more and more to ſhine, & that he would in ſuch wiſe make his juſtice to be knowen, that the divell & his kingdome of darknes may come to vtter confuſion, & that all wickedneſſe may be cleane aboliſhed and rooted out.

M. Is not this requeſt performed dailie?

The perfect ſtate of Chriſtes kingdome.

C. It is partly fulfilled: yet wee deſire that it may be continually increaſed and aduanced vnto ſuch time as it ſhall come to ful perfection: which thing ſhalbe at the day of iudgement, what time God alone ſhalbe magnified, and all creatures ſhal be abaſed and ſubjeſt vnto his maieſtie, and ſo hee ſhal be all in all things. 1. Cor. 15

M. In what ſenſe prayeſt thou that Gods will may be done?

XL. *Sunday.* Th: 3 requeſt touching the accompliſhment of Gods will.

C. That all creatures may be ſubiect to him and obey him, in ſuch ſorte, that whatſoeuer is done, may be pleaſant to him.

M. Doeſt thou meane then, that nothing may be done contrarie vnto his will?

C. Our requeſt is not only that he would bring all things to paſſe as hee hath appoynted by his vnſearchable counſell, but that he would beate downe all rebellion, ſo that all wils may obey his will onely.

M. In ſo doing, doe wee not vtterlie refuſe our owne wils?

C. Yes

C. Yes vtterlie: and wee pray not onely that hee would bring to nought ſuch deſires as be againſt his will, but that he would alſo create in vs newe mindes and new hearts, that our owne will being ſet apart, his Spirit may worke ſuch a will in vs, as may be in all poynts agreeable vnto him.

Regeneration.

M. Wherefore putteſt thou vnto it, In earth, as it is in heauen?

C. Becauſe the Angels which be his heauenly creatures, ſtudy nothing but to pleaſe him without any motion to the contrarie, wee deſire that the like may be done in the earth, & that all men may be framed vnto a like willing obedience.

How Gods wil is done in heauen.

XLI *Sonday.* The fourth petition.

M. Come now to the ſecond part: What doeſt thou meane by the daily bread which thou askeſt?

What is meant by our daily bread.

C. That word conteyneth all things whereof we haue neede in this preſent life, not only as touching meate, drinke and clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby we may haue the fruition of his benefites in quietneſſe.

M. Why beggeſt thou of God thy daily nouriſhment, ſince he hath giuen a charge vnto al men to get their liuing with the labour of their handes?

C. Albeit we are commanded to labour for our liuing, yet all our labour, diligence, and prouiſion that wee can make, is not able to procure vs a liuing, but the only bleſsing of God vpon our hands and trauel, which proſpereth the things we goe about in his Name. Moreouer, this is to be conſidered, that it is not meate or drinke that nouriſheth vs (notwithſtanding wee be commanded to make prouiſion for thoſe things) but the power of God

God muſt bleſſe our labours.

maintaineth our life, and we vſe them onely as inſtruments.

M. Why calleſt thou it, our bread, ſince we deſire that it may be giuen vs?

C. That commeth of the onely bountifulneſſe of God, whoſe pleaſure it was to name it ours, albeit it is nothing at all due vnto vs: and againe by this word we are put in remembrance not to deſire any other mans bread, but that onely which we ſhall come by, by honeſt and lawfull meanes, agreeable to Gods ordinance.

Wherefore we call it daily bread.

M. Why ſayeſt thou, this day, and dailie?

C. Theſe two words doe teach vs to be contented, and not to wiſh more then is ſufficient for our neceſsitie.

M. Seeing this is a common prayer belonging indifferently vnto all men, how is it that the rich (who haue prouided abundance of goods for a long time) may make this petition for one day?

C. All men both rich and poore, muſt vnderſtand, that what goods ſo-euer they haue, they can nothing profite them, but ſo farre forth as it pleaſeth God to giue them the vſe thereof, ſo that whē we haue plentie, yet wee haue nothing vnleſſe he of his goodneſſe giue vs alſo the fruition and vſe of the ſame.

XLII. *Sunday.* The 5. petition.

M. What is contained in the fift requeſt?

C. That it would pleaſe God to forgiue vs our debts.

There is none ſo holy that hath not need to aske God forgiuenesse of his sins or debts.

M. Is there any man liuing ſo juſt, that needeth not to make this requeſt?

C. No ſurelie: for our Lord Ieſus preſcibed this forme of prayer to his Apoſtles for the behoofe of

his

his whole Church: so then whosoeuer would exempt himselfe from this, refuseth to be of the companie of Christs flocke: and in very deede the Scriptures doe plainely testifie, that the most perfect man that is, if hee would alleadge one poynt to iustifie himselfe thereby before God, should be found faultie in a thousand: it is meete therefore that euery man haue a recourse continuallie vnto Gods mercie. Iob. 9.

M. After what sort thinkest thou that our sinnes be pardoned vs?

C. Euen as the very words of Christ do sound: for as much as our sinnes be as debts, whereby we are holden fast bound vnder the danger of euerlasting damnation, wee make supplication vnto God, that hee would of his meere goodnesse pardon them. Heere by dettes are meant sins:

M. Thou meanest then, that wee obteine forgiuenesse of our sinnes, by the free mercie of God onelie? In what sort our sins are forgiuen.

C. Yea, for we can by no meanes make amends for the least fault that we haue committed, if God did not vse his bountifull liberalitie towards vs, by forgiuing them freelie everie one.

M. What profit cómeth to vs by that, that wee are pardoned of our sinnes?

C. By this meanes, wee are as acceptable vnto God, as if we were just and innocent, and also our consciences bee surelie perswaded of his fatherlie loue towards vs, whereby we atteine to everlasting life and felicitie. The fruit of remission of sinnes

M. Whē thou makest thy prayer, that he would pardoun vs our dettes, euen as wee pardoun our

detters

detters, doest thou meane hereby that we deserue to haue our sinnes forgiuen in that, that we forgiue other men their faults?

C. No verelie: for by that meanes we should not haue pardon of our sinnes freelie, neither should the remission of them be sufficientlie grounded vpon the satisfaction, which was made in the death of Christ, as it ought to be: but in that wee forget the wrongs done vnto vs, we follow his example in gentlenesse and meekenesse. And now to declare that we are his children, hee hath giuen vs this as a badge to bee knowne by, and to certifie our selues that we are so. On the other part also he doth vs to wit, that we may looke for nothing of him, but extremitie and rigour, if we bee not ready to pardon, and shewe fauour vnto them which bee in fault towards vs.

Our sinnes be pardoned freelie

Whom god refuseth to count as his children.

M. Thou meanest then, that God heere refuseth to take them for his children, which can not forget wrongs committed against them: and that they should not thinke them-selues to bee partakers of the heauenly forgiuenesse.

C. Yea verelie, and also to the ende that all men might haue knowledge that the self-same measure, which they mette vnto other, shall be payed vnto them againe.

M. What is the next petition?

C. Lead vs not into tentation but deliuer vs from euill.

XLIII. *Sunday.* The sixt petition.

M Makest thou but one request of this?

C. No, for the second part doth expound the first.

M. What is the substance of this petition?

C. We desire that God doe not suffer vs to fall

to wickedneſſe, neither permit vs to be ouercome of the deuil, nor to be led with the naughtie luſtes of our fleſh which continually warre againſt vs: but that he would giue vnto vs power to withſtand thē holding vs vp with his hand, and keeping vs alwaies in his ſauegarde, to be our protectour and guide. Rom. 7. Gal. 5. 1 Cor 1. 11

M. By what meanes is this brought to paſſe?

C. What time God doeth guide vs by his holy Spirit, thereby cauſing vs to loue goodneſſe, and to hate euill, to ſeeke after righteouſneſſe, and to flee from ſinne: for by his holy Spirit we ouercome the deuill, ſinne and the fleſh.

M. Hath euery man neede thus to be guided?

C Yea euery man: for the deuill watcheth continually for vs euē as a roaring lyō ready to deuour vs, and we on the other part be ſo feeble, and fraile, that he would out of hand ouercome vs, if God did not both ſtrengthen vs, & giue vs the victorie. 1 Pet. 5.

M. What ſignifieth this word, tentation?

C. The wilie guiles and ſubtill aſſaultes of the deuill, wherewith he aſſaulteth vs: foraſmuch as we are naturally apt to be deceiued, yea readie to deceiue our ſelues: and our will is wholie bent to doo euill, no white to doe good. What is tentation. Gen. 6. 8.

M. But wherefore requireſt thou of God, that he doe not lead vs into tentation, ſince that is an office belonging peculiarlie to the deuill?

C. God of his infinite mercie doth preſerue his faithful, not ſuffering the deuil to lead them out of the way, neither permitting that ſinne haue the vpper hand of them: ſo likewiſe he doth not onelie giue vp caſt off and withdraw his grace from ſuch

as he will punish, but also hee deliuereth them to the deuill: committing them vnto his tyrannie: he striketh them with blindnesse, and giueth them vp vnto reprobate mindes, that they become vtterlie slaues vnto sinne and subject to all tentations.

M. What meaneth the clause which followeth, *For vnto thee belongeth the kingdome, and the power, and the glory for euer?*

C. It putteth vs again in remembrance that our prayers be grounded vpon God and his Almightie power and goodnesse, and not in any thing that is in vs, since we of our selues be vnworthie once to open our mouths to call vpon him: againe wee are taught heereby to conclude all our prayers in the praysing of his power and goodnesse.

XLIIII. *Sonday.*

M. Is it not lawfull for vs to aske any other petition or thing, then is here rehearsed?

C. Albeit wee are not forbidden to vse other wordes, and to frame them also after another sort, yet there can no prayer be acceptable vnto God, vnlesse it bee in effect and sense framed after this, which is vnto vs, as it were a perfect rule whereby to pray as we ought to do.

M. It seemeth now conuenient time to come to the fourth point touching the honour due vnto God.

The fourth kind of honour due to GOD.

C. We haue said alreadie, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the author of al goodnesse, that thereby we may honour him.

M. Hath God set foorth no rule to teach vs how we should doe this?

C. All the examples in the Scripture of praising and thanks-giuing, ought to be as rules vnto vs.

M. Is

M. Is there nothing conteined in the Lords praier touching this matter?

C. Yes: for in that we pray that his Name may be glorified, we desire also that all his workes may be seene (according as they bee in deed) excellent and praise worthie: in such sort that if he punish vs, we may thereby praise the vprightnesse of his judment: if he pardon our faults, we may thereby haue occasion to magnifie his mercie: when he performeth his promise, wee may acknowledge him to be the infallible truth: briefly, we require that there be nothing at all done wherein the brightnesse of his glorie bee not shewed foorth vnto vs: and this is to giue vnto him the laud and praise of al goodnesse.

M. What conclusion may we gather of all that we haue hitherto spoken?

C. We may well conclude of this the saying of Christ, that this is life everlasting to know the very liuing God, and him whom he hath sent, our Sauiour Christ: to know him, I say, to the end to render due honour vnto him, that thereby he may become vnto vs, not onely a Lord and Master, but also a Father, and Sauior: whereby also we on the other part may be his seruants, his children, and a people whollie consecrated to his glory.

Ion. 17. What euerlasting life is Mat. 1.

XLV. *Sonday.*

M. What is the meanes to come by a state so excellent?

C. He hath for the same purpose left with vs his holy word, which is vnto vs as it were an entry vnto the kingdome of heauen.

Euerlasting life is offred and presented vnto vs by Gods word.

M. Where shall we seeke for this his word?

C. It is conteined in the holy Scripture.

M. How must we vse this worde, to haue this profite by it?

C. We must receiue it, being perfectlie perswaded thereof in our conscience, as of an vndoubted trueth sent downe from heauen, submitting our selues vnto it with due obedience, louing it heartilie with a feruent and vnfained affection, hauing it so printed in our harts that we may follow it and conforme our liues wholie vnto it.

M. Doe all these in our things lie power?

C. No, not one of them all: but God worketh them in our hearts in this wise by his holy Spirit.

M. Is it not required of our part, that we take paine and doe our diligence both to heare and to reade this doctrine, which is set foorth vnto vs?

Wee must giue diligēt labour to learne Gods worde.

C. Yes doubtlesse: and first it is requisite that euerie man priuatlie in his own house, giue himselfe to the studie of this word: but principallie euerie man is bound to haunt duelie all Sermons made in the congregation of Christ, where this word is expounded.

M. Thinkest thou then that it is not enough that euerie man doe giue diligence to reade Gods word in his owne house, vnlesse they come also together to heare it preached openlie.

C. I thinke it necessarie, if God of his goodnes doe prouide such meanes that wee may heare it openly.

Eph 4.

M. What is the reason?

C. Because our Sauiour hath set and established this order in his Church, not to the end that two or three onelie should obserue it, but as a generall order for all men: and he hath likewise declared

that

that this is the onelie way to build his Church and to preserue the same, let vs therefore euerie one be content to haue recourse to this rule and not become wiser then our Maister.

M. Is it then a thing necessarie to haue Pastours and ministers in the Churches?

Pastours or Ministers in the Church are necessarie. Matth 10. Luc, 10.

C. Yea verie necessarie, and at their mouths men are bound to receiue the word of the Lord with all humble obedience: so that whosoeuer doeth set light of them and regard not to heare their sayings they contemne also Iesus Christ, and deuide themselues, from the fellowship of his flocke.

M. Is it sufficient that we haue ben once instructed by their meane, either else must we heare their doctrine continuallie?

C. It is nothing if a man begin wel, vnles he continue stil in the same for we must keep vs in Christs schoole, & continue still his schollers vnto the end, & for that cause he hath ordeined Ministers in the church to teach vs continuallie in his Name.

XLVI. *Sonday.*

M. Is there none other meane besides his word whereby God sheweth himselfe vnto vs?

Of Sacraments.

C. God hath ioyned the Sacraments with the preaching of his word.

M. What is a Sacrament?

C. A Sacramét is an outward toke of Gods fauour which by a visible signe doth represet vnto vs spirituall things to the end that Gods promises might take the more deepe root in our hearts, & that wee might somuch the more surely giue credit vnto thē.

M. What? is this possible that a visible and a materiall signe should haue such vertue to certifie our conscience?

C. No, not of it ſelfe, but God hath ordeined it for ſuch an ende.

M. Since it is the proper office of Gods holie Spirit, to ſeale and print the promiſes of God in our hearts, how canſt thou attribute or giue this propertie vnto the Sacraments?

The difference betwen Gods Spirit and his Sacraments.

C. There is a great difference betweene the one and the other: for Gods Spirit is hee alone, who in verie deed is able to touch & moue our hearts, to illuminate our mindes, & to aſſure our conſciences in ſuch ſort, that all theſe ought to be accounted his only works, ſo that the whole praiſe & glory hereof ought to be giuen vnto him only: notwithſtanding, it hath pleaſed our Lord to vſe his Sacraments as ſecond inſtruments thereof, according as it ſeemed good vnto him, without diminiſhing any point of the vertue of his Spirit.

M. Thou meaneſt then that the efficacie of the Sacraments doeth not conſiſt in the viſible ſigne, but wholy in the working of the Spirit of God?

C. I meane euen ſo: according as it is Gods pleaſure to worke by meanes by him ordeined without any derogation thereby to his glorious power.

The Sacraments were ordeined to helpe our infirmitie.

M. What mooued God to inſtitute ſuch inſtruments or meanes.

C. He ordeined them to helpe and comfort our weakneſſe: for if we were of a ſpiritual nature, as the Angels are, then we were apt to cõſider both God and his manifold graces after a ſpiritual maner alſo, but for aſmuch as we are clogged with earthly bodies, it was needfull for vs, that God did inſtitute ſenſible ſignes, to repreſent vnto vs ſpiritual & heauenly things: for otherwiſe we could not com-

prehend them. Moreouer, it is neceſſarie for vs, that all our ſenſes be exerciſed in his holy promiſes, that wee might be the better ſtabliſhed in the ſame.

XLVII. *Sonday.* The Sacraments are neceſſarie.

M. Since God hath ordained his Sacraments for our neceſsitie, it were a poynt of arrogancie & preſumption, to thinke that they might be aſwell left off, as vſed.

C. Yee ſaie trueth: ſo that whoſoeuer doth willingly forbeare the vſe of them, eſteeming them as things more then needeth, hee diſhonoreth Ieſus Chriſt, he refuſeth his grace, and doeth quench his holy Spirit.

M. But what aſſurance of Gods grace be the Sacraments able to giue, ſeing both the godly and wicked doe receaue them?

C. Albeit the infidels and wicked doe make the grace (which is preſented vnto them by the Sacraments) of none effect, yet it followeth not that their office and propertie is ſuch.

M. How, and when is it that the Sacraments haue their effect?

When the Sacraments doe take their effect. How chriſt ought to be ſoght in his Sacraments.

C. When a man receiueth them in faith, ſeeking onely in them Chriſt and his grace.

M. What meaneſt thou by ſaying that wee may ſeeke nothing elſe but Chriſt in them?

C. I ſignifie thereby, that we may not occupie our mindes in conſidering the outward ſignes, as though we would ſeeke our ſaluation in them: neither may wee imagine that there is any peculiar vertue incloſed in them, but contrariwiſe do take the ſigne for an aide to leade vs ſtraight to Chriſt, and to ſeeke in him ſaluation and all our felicitie.

M. If faith then be required in the miniſtration of them, how are they giuen vnto vs to ſtrengthen vs in the faith, and to aſſure vs of Gods promiſes?

The Sacraments be meanes to nourish our faith Rom 4

C. It is not enough that faith be once begun in vs for a time, but it muſt ſtil be nouriſhed and maintained, ſo that it may grow dayly, & be increaſed in vs. For the nouriſhment, ſtrength & increaſe thereof, God hath giuen vs the Sacraments, the which thing S. Paul declareth, ſaying: that the vſe of them is to ſeale the promiſes of God in our hearts.

M. But is not this a token of infidelitie, when we doe not beleeue the promiſes of God, vnleſſe they be confirmed vnto vs by ſome viſible ſigne, as an ayde joyned vnto them?

Gods children are not fully perfect in this life.

C. It is a token of a weak faith, and yet the faith of all the children of God is ſuch, not-with-ſtanding they ceaſe not therefore to be faithful, albeit they haue not as yet attained vnto the perfection therof. For ſo long as we liue in this world, there abideth continually certain remnants of vnbeleefe in our fleſh: and therefore we muſt endeuour by all meanes continually to profit and increaſe in faith.

XLVIII. Sunday.

How many Sacraments there be.

M. How many Sacraments bee there in the Church of Chriſt?

C. There be but two which be common vnto all men, and which Chriſt him-ſelfe ordained for the faithfull.

M. What be they?

C. Baptiſme and the holie Supper.

M. In what points doe they agree, and wherein differ they, the one from the other?

Of baptiſme

C. Baptiſme is vnto vs an entrie into the Church, for it witneſſeth vnto vs, that where as wee were

before

before ſtrangers from God, he doeth now receiue vs into his familie. The ſupper of the Lord is a teſtimonie vnto vs, that God will nouriſh and refreſh vs with food, euē as a good maſter of an houſe ſtudieth to ſuſteine & feed ſuch as be of his houſhold.

The ſignification of Baptiſme.

M. To the ende that we may vnderſtand them both ſo much the better, let vs conſider them apart one after another. Firſt, what is the ſignification of Baptiſme?

Rom 6. Eph 5.

C. It ſtandeth in two points: firſt, our Lord repreſenteth vnto vs heerein the remiſsion of our ſinnes: ſecondly our regeneration.

XLIX. *Sonday.*

M. What ſimilitude hath water with thoſe things, that it may repreſent them?

The myſterie of the water in Baptiſme.

C. Firſt, the remiſsion of ſinnes is a maner of waſhing, whereby our ſouls are cleanſed from their filthineſſe, euen as the filth of our body is waſhed away with water.

M. What ſayeſt thou of regeneration?

C. Becauſe the beginning of our regeneration ſtandeth in the mortification of our nature, & the end that wee become newe creatures through the Spirit of God, therefore the water is powred vpon the head to ſignifie that we are dead or buried, and that in ſuch ſort, that our riſing againe into a new life is there-withall figured, in that, that the powring of the water is but a thing of a very ſhort continuance, and not ordeined that wee ſhould bee drowned thereby.

Wherefore the water is powred on the head.

M. Thou meaneſt not that the water is the waſhing of our ſoules?

C. No: for that belongeth to the blood of our Sauiour Chriſt alone, which was ſhed that all our

filth

1. Iohn. 1. 2. Pet. 1.

filth might be wiped away, and that wee might be counted pure and without spot euen before God: the which thing then taketh effect in vs, what time our consciences be sprinkled therewith by Gods holy Spirit, but the Sacrament doeth testifie and declare it vnto vs.

The water is not a bare signe. The promises ioyned to it.

M. Meanest thou then that the water standeth in none other stead vnto vs but as a figure?

C. It is such a figure as hath the veritie ioyned vnto it: for God keepeth his promise & deceiueth no man: wherefore it is certaine, that remission of sinnes, & newnesse of life is offered vnto vs in Baptisme, and that we receaue the same there.

M. Is this grace receaued indifferently of al men?

C. No: for diuers through their wickednesse, cause it to stand thē in no stead: neuertheles the Sacramēt looseth not his propertie, albeit that none feele the comfort thereof, but onely the faithfull.

M. What thing is that, whereby our regeneration is wrought in vs?

Wherby wee are renewed in Spirit.

C. By the death and resurrection of our Sauiour Christ: for his death stādeth in this stead vnto vs, that by it our olde Adam is crucified, and our sinful nature is as it were, buried, so that it beareth no more rule or dominion in vs. As touching the newnesse of life, which is to be obedient to Gods will, that we obtaine by his resurrection.

M. How do we obtaine this grace in Baptisme?

C. Because wee are there clothed with Christ & indued with his holy Spirit, if so be that wee make not our selues vnworthy of his promises, which be there giuen vnto vs.

M. As touching our part, what is the right vse

of

of Baptiſme?

Wherin the right vſeing of Baptiſme ſtandeth.

C. The right vſe thereof ſtandeth in faith and repentance: that is, in that we be ſure that we haue our conſciences cleanſed in the blood of Chriſt: and in that wee both feele in our ſelues, and make it knowen to others by our workes, that his Spirit abideth in vs, to mortifie our affections, and ſo to make vs readie to doe the will of God.

M. Seeing al this is required in the right vſing of Baptiſme, how is it that litle children be baptized?

L. Sonday. The baptiſme of infants.

C. I did not meane that faith and repentance ought alwaies to goe before the miniſtratiõ of this ſacrament: for that is onely requiſite in them that be of age and diſcretion, ſo that it is ſufficient if the little children ſhew foorth the fruits of Baptiſme, when they are come to ſufficient age to know it.

M. How wilt thou prooue, that there is no inconuenience in this doing?

Deu. 10. 30

C. For in like maner Circumciſion was a ſacrament of repentance, as Moſes & the Prophets doe witneſſe, and alſo a ſacrãment of faith, as S. Paule teacheth, & yet God did not debarre litle children from the receiuing of the ſame.

Iere. 4. Rom. 4.

M. No: but art thou able to proue ſufficiẽtly, that there is as good reaſõ that they ſhould be receiued to Baptiſme as that the other ſhould be circũciſed?

The promiſes which were made to the Iewes onely, are now offred to all men

C. Yea: for the ſame promiſes which God did make in time paſt to his people of Iſrael, are now extended vnto all coaſtes of the world.

M. And followeth it therefore, that we muſt vſe alſo the ſigne?

C. Yea, if wee will conſider the thing effectuallie, for Chriſt hath not made vs partakers of that

grace,

grace, which belonged in time past to the children of Israel, to the intent hee would in vs diminish or obscure it, but rather to shew foorth his goodnes more euidentlie, and in greater abundance.

M. Doest thou count then that if wee did denie Baptisme to litle children, the grace of God should be diminished by the comming of Christ?

C. Yea surely: for we should be by that meanes destitute of the expresse signe of Gods bountifull mercie towards our children, the which thing they that were vnder the Law had: and in very deed this thing serueth highlie to our comfort, and to the stablishing of the promise, which hath bene made vnto vs from the beginning.

M. Thy mind is then, that forasmuch as it pleased God in olde time to declare himselfe to be the Sauiour, yea of litle children, and that he thought it also good to seal his fauourable promises in their bodies by an outward Sacrament, that therefore it is very good reason, that there be no lesse tokens of assurance after Christes comming, since the selfesame promise continueth still, and is more openlie vttered aswell by word as deede?

C. Yea: and moreouer it seemeth a thing worthy of notable reprehension, if men would do so much wrong vnto children, as to denie them the signe, which is a thing of lesse pryce, since the vertue and substance of Baptisme belongeth vnto them which is of much higher estimation.

To what purpose children are Baptized.

M. For what consideration ought we to baptize litle children?

C. In token that they are inheritors of the blessing of God, which is promised to the seed of the

faithfull, that when they come to age they ſhould be inſtructed what the meaning of Baptiſme is, to profite them-ſelues thereby.

M. Let vs now ſpeake of the Supper: and firſt what is the ſignification thereof?

LI. *Sonday.* Of the Lords Supper.

C. Our Lord did ordein it to put vs in aſſurance that by the diſtribution of his body & blood our ſoules are nouriſhed in the hope of life euerlaſting.

Chriſt offereth to vs his body by the bread and his blood by the wine.

M. Why is it that our Lord repreſenteth vnto vs his body by the bread, and his blood by the wine?

C. To ſignifie vnto vs, that what propertie the bread hath towards our bodies, that is to feed and ſuſteine them in this tranſitorie life, the ſelfe-ſame propertie alſo his body hath touching our ſoules, that is to nouriſh them ſpiritually. And in like maner as the wine doeth ſtrengthen, comfort and reioyce man, euen ſo his blood is our full ioy, our comfort and ſpirituall ſtrength.

M. Doeſt thou meane, that we muſt be in deed partakers of the body and blood of the Lord?

The onely ſtay of our truſt.

C. I meane ſo, for ſince the whole truſt and aſſurance of our ſaluation doeth conſiſt in the obedience which he hath performed vnto God his Father (in that, that God doeth accept and take it as if it were ours) we muſt firſt poſſeſſe him, ſeing that his benefites doe not belong vnto vs, vntill hee haue firſt giuen himſelfe vnto vs.

M. Why? did not Chriſt giue himſelfe vnto vs, what time hee gaue himſelfe to bee crucified, that thereby we might bee brought into the fauour of God his Father, & be deliuered from damnation?

C. Yes: but that doth not ſuffice, vnleſſe we doe receiue him with-all, in ſuch ſort as we may feele in

our consciences the fruit and efficacie of his death and passion.

M. Is not faith the readie meanes to receaue Christ by?

After what sort we receiue Christ

C. No doubt: and not onely in that we beleeue that he died and rose againe to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces, by the force of this joyning together.

LII. Sunday

M. Haue wee Christ joyned vnto vs by none other meanes then by his Supper?

1. Cor. 1

C. Yes: for we receaue Christ with the fruition of his benefits, by the preaching of the Gospel, as S. Paul witnesseth, in that that our Lord Iesus doth promise vs therin, that we are bone of his bones & flesh of his flesh, and againe, that he is the bread of life, which came downe from heauen to nourish our soule, and in an other place, that wee are one with him, euen as he himselfe is one with his Father, and such like.

Ephe. 5.

Ioh. 6.

Ioh. 17

M. What is there more to be had in the sacrament? or to what vse doeth it serue vs besides?

C. This is the difference, that this our ioyning together is more euidently, & plenteously set forth vnto vs, for albeit our Sauiour Christ be in verie deed exhibited to vs, both by Baptisme, & by the preaching of his word, yet that is but in a part, as it were, and not fullie.

What doth the signe of bread teach vs

M. What is it then briefly, that we haue by this signe of bread?

C. That the bodie of our Lord Iesus, forsomuch

as

as it was once offred vp for vs in sacrifice, to bring vs into Gods fauour, is now giue vnto vs, to assure vs that we are partakers of this reconciliation.

M. And what haue we by the signe of wine?

C. It assureth vs that as our Lord Iesus did shed his blood once on the crosse for a price and satisfaction of all our sinnes, euen so he now giueth it vnto our soule to drinke, whereby we should not doubt to receiue the fruit and benefite thereof.

What is signified to vs by the wine.

M. By these thine answeres, I gather, that the Lords Supper doeth direct vs to the death and passion of our Sauiour Christ, to the intent we may be partakers of the vertue thereof.

C. It doth so: for euen then the only and euerlasting sacrifice was offered vp for our redemption. Wherefore there remaineth now nothing else, but that we should haue the fruits thereof.

The Lords Supper is not a sacrifice propitiatorie.

Christ alon is the euerlasting Bishop. Heb. 5. Mat. 26.

M. The Supper then, was it not ordeined to offer vp the body and blood of our Sauiour to God his Father?

C. No: for there is none but he alone vnto whom that office belongeth, forsomuch as he is the euerlasting sacrifice: but the charge that he hath giuen vnto vs, is that we do receiue his body & not offerit

M. Wherefore be there two signes instituted?

C. Our Lord did that to help our infirmitie, signifying that he is aswell the drinke as the meate of our soul, to the end wee might be content to seeke our nourishment fullie and whollie in him, and no where else.

LIII. Sonday. The ordeining of twoo signes was for our weakneesse

M. Doth the second signe which is the Cup, belong indifferentlie vnto all men?

C. Yea, and that by the commandement of our

Saui-

Sauiour Christ, contrarie whereunto we may in no wise doe.

M. Receiue we in the Supper only the tokens of the things afore rehearsed, either are they effectually in deed there giuen vnto vs?

C. For so much as our Sauiour Christ is the trueth it selfe, it is most certaine, that the promises which he made at the Supper, be there in deed accomplished, and that which is figured by the signes is truely performed: so then according as he there made promise, & as the signes do represent, there is no doubt but he makth vs partakers of his very substace, to mak vs also to grow into one life with him.

How we receiue Christ in the Supper.

M. How may this bee done, seeing the body of our Sauiour Christ is in heauen, and we are here as pilgrims on the earth?

C. Verelie it commeth to passe by the wõdrous & vnsearchable working of his Spirit, who ioyneth cãme together things being far asunder in place.

M. Then his body is not presentlie included in the bread, neither his blood conteined in the cup?

What is to be done if we will receiue the substance of the Sacrament.

C. No: but cleane contrariwise: if wee will haue the substance of the Sacrament, we must lift vp our hearts into heauen, where our Sauiour Christ is in the glory of his Father, from whence we haue sure hope that he will come for our redemption: and therefore wee may not search him in these corruptible elements.

M. So then thy judgement is, that there be two things in this Sacrament: the substance of bread and wine, which wee see with the eye, touch with our hand, and tast with our mouth: and also Christ by whom our soules are inwardlie nourished.

C. You

C. You say trueth: and in such sort we haue therwithal so a sure token, and, as it were a pleadge, of the rising againe of our bodies, in so much as they are alreadie made partakers of the signe of life.

Pleadges of our resurrection.

M. How ought this Sacrament to be vsed?

LIIII. Sonday.

C. S. Paul teacheth the right maner of the vsing thereof: which is, that euery man examine himselfe before that he come vnto it.

1 Cor. 11.

M. Wherein ought a man to examine himselfe?

C. He must consider whether he be a true member of Christ.

M. Wherby may a mã haue sure knowledge therof?

The sure tokens of a true christian.

C. If he haue true faith and repentance, and doe loue his neighbour with an vnfained loue, not keeping in his heart any rancour, hatred or debate.

M. But is it requisite to haue a perfect faith, and perfect loue?

C. We must needes haue both sound, right and not counterfaited: but to speak of such a perfectiõ, as vnto which nothing can be added, it can not be found in man: also this Supper had beene a thing ordeined in vaine if none were meet to come to it vnlesse he were throughlie perfect.

M. By this saying, our imperfection doeth no whit hinder vs from comming thereunto,

C. Rather contrariwise, it should stand vs in no stead, if we were not vnperfect: for it is an help and succour against our infirmitie.

M. Doe these two Sacraments serue to none other end, but to support and beare vp our imperfection?

C. Yes, they are also signes and badges of our profession, that is to say, by them we protest open-

lie that we are the people of God, and make open profeſsion of our Chriſtian religion

M. What ſhall we then iudge of him that refuſeth to vſe them?

C. We ought not to count him a Chriſtian man for in ſo doing he refuſeth to confeſſe him-ſelfe to be a Chriſtian, and what elſe but as it were, couertlie to refuſe Chriſt?

M. Is it enough to receiue them both once only in our life-time?

C. Baptiſme was ordeined to bee receiued but once: wherefore it is not lawful to be baptized again: but it is otherwiſe to be thoght of the ſupper

M. What is the reaſon thereof?

How is it that we receiue the Supper oft-times thogh we may be but once baptized.

C. By Baptiſme God doth bring and receiue vs into his Church: and when he hath once receiued vs, he declareth alſo to vs by the Supper, that hee will feed vs continuallie.

LV *Sondry.* To whom the miniſtration of the Sacraments doe belong. Mat. 28.

M. To whom belongeth the miniſtration of Baptiſme, and of the Lords Supper?

C. Vnto them, who haue the charge to preach openly in the Church: for the preaching of Gods word, and the miniſtration of the Sacraments, be things ioyntlie belonging to one kind of office.

M. Is there not a proofe to be brought for this out of the Scripture?

C. Our Lord giueth ſpeciall charge to his Apoſtles, aſwell to baptize as to preach; and as touching the Supper, he giueth them iniunction to follow his example: now he did the part of a Miniſter in that he gaue it to others.

M. The Paſtors, who be the Miniſters of the Sacraments, ought they to receiue indiffetentlie eue-

rie perſon that commeth?

C. As touching Baptiſme, for as much as there be none in our time baptized, but litle children, there ought to be no choiſe vſed: but as concerning the Supper, the *Miniſter* muſt refuſe to giue it to them that be vtterly vnworthie.

Who ought to be ſhut out from the Supper.

M. Wherefore?

C. Becauſe that other wiſe the Supper of the Lord, ſhould be defiled and diſhonored.

Wherefore Iudas was admitted.

M. But yet our Lord admitted Iudas to the holy Supper, not-with-ſtanding his wickedneſſe.

C. Yea: for his wickedneſſe was hitherto hid: and albeit our Lord knew it right well, yet was it not notorious and knowne vnto men.

M. What way is to be vſed then towards the hypocrites?

C. The Miniſter ought not to exclude and ſhut thē out as vnworthie, but he muſt tarie vntill it ſhal pleaſe God to make their cloſe wickednes knowen.

M. What if he himſelfe know, or if he be priuilie aduertiſed of any ſuch?

C. That is not a ſufficient cauſe for him to deny thē the ſupper, vnles hee haue the thing tried by ſufficient proofe, and therewith the iudgement of the Church.

M. Is it then meet to haue a politike order touching this matter?

C. What elſe? if the Congregation be wel ordered, there muſt be certeine appointed to watch, & take diligent heed for ſuch open crimes as may be committed: and they hauing authority, ought in the name of the whole Church to inhibite ſuch

as be by no other meanes meete, neither can be partakers thereof, without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children in the Faith.

THE MANER TO EXAMINE Children, before they be admitted to the Supper of the Lord.

The Minister.

IN whom doest thou beleeue?

The Childe.

I beleeue in God the Father, and in Iesus Christ his Sonne, and in the holie Ghost, and looke to be saued by none other meanes.

M. The Father, the Sonne, and the holie Ghost be they any more then one God?

C. No: although they be distinct in persons.

M. What is the effect of thy faith?

C. That God the Father of our Lord Iesus Christ (and so by him of vs al) is the beginning and principall cause of all things, the which he gouerneth in such sort, that nothing can be done without his ordinance and prouidence. Next, that Iesus Christ his Sonne came downe into this world, and accompliſh all things which were necessarie for our saluation: and ascended into heauen, where he sitteth at the right hand of the Father, that is, that he hath all power in heauen and in earth, and shall come againe frō thence to iudge the whole world. Furthermore, that the holie Ghost is verie God,

be-

becauſe hee is the vertue and power of God, and printeth in our hearts the promiſes made vnto vs in Ieſus Chriſt. And finallie, that the Church is ſanctified and deliuered from their ſinnes, through the mercies of God, and ſhall after this life riſe againe to life euerlaſting.

M. Muſt wee ſerue God according as he hath commanded? or elſe as mens traditions teach vs?

C. Wee muſt ſerue him as he hath taught vs by his word and commandements, and not according to the commandements of men.

M. Canſt thou keepe Gods commandements of thy ſelfe?

C. No verily.

M. Who then doeth keepe and fulfill them in thee?

C. The holie Ghoſt.

M. When God then giueth thee his holy Ghoſt, canſt thou perfectly obſerue them?

C. No, not ſo.

M. Why? God doeth curſe and reiect al ſuch as do not euery poynt fulfil his commandements.

B. It is true.

M. By what meanes then ſhalt thou be ſaued, and deliuered from the curſe of God?

C. By the death & paſsiō of our Lord Ieſus Chriſt.

M. How ſo?

C. For becauſe that by his death he hath reſtored vs to life, & reconciled vs to God his Father.

M. To whom doeſt thou make thy prayers?

C. I pray to God in the name of our Lord Ieſus Chriſt our Aduocat & Mediator, referring all my prayers to that ſcope which Chriſt our Sauiour

hath left vs as a moſt ſuffi.ient and abſolute rule,

M. How manie Sacraments are there in Chriſts Church?

C. Two: Baptiſme, and the Lords Supper,

M. What is meant by Baptiſme?

C. Firſt it ſignifieth that wee haue forgiueneſſe of our ſinnes by the blood of Chriſt, Secondlie it ſetteth before our eyes our regeneration or newe ſpirituall birth.

M, What ſignifieth the Supper of the Lord?

C, That by the ſpirituall eating and drinking of the bodie and blood of our Lord Ieſus Chriſt, our ſoules are nouriſhed vnto life euerlaſting.

M. What doe the bread and wine repreſent in the Lordes Supper?

C. That as our bodies are nouriſhed therewith, ſo our ſoules are ſuſtained and nouriſhed with the vertue of Chriſts bodie and blood: not that they are incloſed in the breade and wine but we muſt ſeeke Chriſt in heauen in the glorie of God his Father.

M. By what meanes may we atteine vnto him there?

C. By faith, which Gods Spirit worketh in our heartes, aſſuring vs of Gods promiſes made to vs in his holy Goſpell.

A FORME OF PRAYER TO be vſed in priuate houſes euerie morning and euening.

Morning Prayer.

ALmightie God, and moſt mercifull Father, we doe not † preſent our ſelues heere before thy Majeſtie, truſting in our owne merites or

† Dan. 9

wor-

worthinesse, but in thy manifolde mercies, which
hast promised to heare our praiers and † grant our Iohn. 16.
requests which we shall make to thee, in the name
of thy beloued Sonne Iesus Christ our Lord, who
hath also commanded vs to assemble our selues
together in his Name, with full assurance that hee
will not onely be among vs, but also be our Medi-
atour and Advocate towardes thy Majestie, that
wee may † obtaine all things which shall seeme 1. Tim 2.
expedient to thy blessed will for our necessities. 1. Iohn. 3.
Therefore wee beseech thee, most mercifull Fa-
ther, to turne thy louing countenance towardes
vs, and † impute not vnto vs our manifolde sinnes Psal. 32.
and offences, whereby we iustlie deserue thy wrath
and sharpe punishment: but rather receaue vs to
thy mercie, for thy welbeloued Sonne Iesus Christs
sake, accepting his death and passion as a just re-
compence for all our offences, in whom onelie 1. Iohn. 2.
thou art pleased, and through whom thou canst
not be offended with vs,

And seeing that of thy great mercies, wee haue
quietlie passed this night, graunt O heauenly Fa-
ther, that wee may bestow this day whollie in thy Colo. 3.
seruice, so that all our † thoughts, wordes and
deedes, may redound to the glorie of thy Name,
and good ensample to all men: who seeing our
good workes, may glorifie thee our heauenly Fa-
ther. And for as much as of thy meere fauour and
loue thou hast not onely created vs to thine owne Gene. 2.
† similitude & likenes, but also hast chosen vs to be
heires with thy deare Son Iesus Christ, of that im-
mortal kingdome which thou preparedst for vs be-
fore the beginning of the world, we beseech thee to

Luk. 17. †increase our faith and knowledge, and to lighten our hearts with thine holie Spirit, that wee may in the meane time liue in godly conuersation and integritie of life, knowing that †idolaters, adulterers, covetous men, contentious persons, drunkardes gluttons and such like, shall not inherite the kingdome of God.

Gene. 5.

(::) And because thou hast commanded vs to pray one for another, wee doe not onely make request, O Lord, for our selues and them that thou hast alreadie called to the true vnderstanding of thine heauenly wil, but for all people & †nations of the world, who as they know by thy wonderfull works, that thou art God ouer all: so they may be instructed by thine holy Spirit, to beleeue in thee their only Sauiour and Redeemer. But for as much as they cannot †beleeue except they heare, nor can not heare but by preaching, and none can preach except they be sent, therefore, O Lord, raise vp faithfull distributers of thy mysteries, who setting apart all worldly respects, may both in their life & doctrine, onely seeke thy glorie. Contrarily confound † Satan, Antichrist, with all hirelings & Papists, whom thou hast alreadie cast off into a reprobate sense, that they may not by sects, schismes heresies and errours disquiet thy litle flocke. And because, O Lord, we be fallen into the latter daies, and † dangerous times, wherein ignorance hath gotten the vpper hand, & Satan with his ministers seeke by all meanes to quench the light of thy Gospel, we beseech thee to maintaine thy cause against those † rauening wolues, & strengthen all thy seruants whom they keepe in prison & bondage.

Act. 10.
1 Tim. 2.

Rom. 10.

Rom. 16.

2 Tit. 3.

Matth. 7.

Let

Let not thy long ſuffering be an occaſion either to increaſe their tyrannie, or to diſcourage thy children, neither yet let our ſinnes and wickednes be an hindrance to thy mercies, but with ſpeede, O Lord, conſider the great miſeries & afflictions of thy poore Church, which in ſundry places by the rage of enemies, is grieuouſlie tormented: & this wee confeſſe, O Lord, to come moſt iuſtlie for our ſinnes, which (notwithſtanding thy manifold benefites, whereby thou doeſt daily allure vs to loue thee, & thy ſharpe threatnings, whereby wee haue occaſion to feare thee, and ſpeedily to repent) yet continue in our owne wickedneſſe, & feele not our hearts ſo touched with that diſpleaſure of our ſins as we ought to doe. Therefore, O Lord, create in vs new hearts, that with feruent mindes, we may bewaile our manifold ſinnes, and earneſtly repent vs for our former wickednes & vngodly behauiour towards thee: and whereas we cannot of our ſelues purchaſe thy pardon, yet we humbly beſeech thee for Ieſus Chriſts ſake, to ſhew thy mercies vpon vs, & receaue vs againe to thy fauour. Grant vs, deare Father, theſe our requeſts, and all other things neceſſarie for vs and thy whole Church, according to thy promiſe in Ieſus Chriſt our Lord: In whoſe Name we beſeech thee, as he hath taught vs ſaying, *Our father, &c.*

Rom. 7.
1 Cor. 3.
Luke. 17.

A Prayer to be ſaid before meales.

ALL things depend vpon thy prouidence, O Lord, to receaue at thine hands due ſuſtenãce in time conuenient. Thou giueſt to them, and they gather it: thou openeſt thine hand, and they are ſatisfied with all good things.

Pſal 10. 4.

O heauenly Father, which art the fountaine & full treasure of all goodnesse, wee beseech thee to shew thy mercies vpon vs thy children, & sanctifie these gifts which wee receaue of thy merciful liberalitie, granting vs grace to vse them † soberly and purely, according to thy blessed will: so that hereby we may acknowledge thee to be the author & giuer of all good things: and aboue all, that wee may remember continually to seeke † the spirituall food of thy word, wherewith our soules may be nourished euerlastingly, through our Saviour Christ, who is the true † bread of life, which came downe from heauen, of whome, whosoeuer eateth, shall liue for euer, and reigne with him in glorie, world without end. So be it.

2 Tim. 4.
Tit. 2.
Iohn. 6.
Iohn. 6.

¶ A thankesgiuing after meales.

LEt all nations magnifie the Lord: let all people reioyce, in praysing and extolling his great mercies. For his fatherlie kindnesse is plentifully shewed foorth vpon vs, and the trueth of his promise endureth for euer.

Psal. 117.

Wee render thankes vnto thee, O Lord for the manifolde benefites, which we continually receaue at thy bountifull hand, not onely for that it hath pleased thee to feede vs in this present life, giuing vnto vs all things necessarie for the same, but especially because thou hast of thy free mercies † fashioned vs new into an assured hope of a farre better life, the which thou hast † declared vnto vs by thine holy Gospel. Therefore, we humblie beseech thee, O heauenly Father, that thou wilt not suffer our affections to be † so intangled or rooted: in these earthly and corruptible things, but that wee

Col. 3.
Rom. 8.
Tit. 3.
2 Tim. 1.
1. Ioh. 2.
1 Ioh. 2.

may

may alwaies haue our mindes directed to thee on † high continually watching for the comming† of our Lord and Sauiour Christ, what time he shal appeare for our full redemption. To whom with thee and the holy Ghost, be all honour and glory, for euer and euer. So be it.

1 Tim. 2. 1 Cor. 1. Rom. 8.

Another thankesgiuing before meate.

ETernall & euerlasting God, Father of our Lord Iesus christ, who of thy most singular loue which thou beareſt to mankinde, hast appointed to his sustenance, not only the fruits of the earth, but also the foules of the aire, & beasts of the earth, & fishes of the sea, & hast cõmanded thy benefits to be receiued as frõ thine hands with thankesgiuing, assuring thy children by the mouth of thine Apostle, that to the cleane, all things are cleane, as the creatures which be sanctified by the word, & by prayer: grant vnto vs so moderatly to vse these thy gifts present, that the bodies being refreshed, the soules may be more able to proceed in all good workes, to the praise of thine holy Name, through Iesus Christ our Lord. So be it. *Our Father, &c.*

Tit. 1. Act. 10.

Another.

THe eies of al things do looke vp & trust in thee, O Lord: thou giuest thẽ meat in due seasõ: thou openest thine hand & fillest with thy blessings euery liuing creature: good lord, blesse vs & the gifts which wee receiue of thy large liberalitie, through Iesus Christ our Lord, So be it. *Our Father, &c.*

Psal. 109.

Another thankesgiuing after meate.

GLorie, praise and honour be vnto thee most mercifull & omnipotent Father, who of thine infinite goodnes hast created man to thine owne image & similitude, who also hast fedde, and daily

feedest of thy most bountifull hand all liuing creatures, grant vnto vs that as thou hast nourished these our mortall bodies with corporall food, so thou wouldest repleniſh our ſoules with the perfect knowledge of the liuelie word of thy belooued Sonne Ieſus, to whom be praiſe, glory, and honour, for euer. So be it.

God ſaue the Church vniuerſall: God comfort them that be comfortleſſe: Lord, increaſe our faith O Lord, for Chriſt thy Sonnes ſake, be mercifull to the common-wealths, where thy Goſpel is truelie preached, and harbour graunted to the afflicted members of Chriſts body: and illuminate, according to thy good pleaſure, al nations with the brightneſſe of thy word. So be it.

Another.

THe God of glory and peace, who hath created redeemed and preſently fed vs, be bleſſed for euer. So be it.

The God of al power, who hath called from death that great Paſtour of the ſheep, our Lord Ieſus, comfort and defend the flocke which hee hath redeemed by the blood of the eternall Teſtament, increes the number of true preachers: repreſſe the rage of obſtinat tyrants: mitigat and lighten the hearts of the ignorant: releeue the paines of ſuch as be afflicted, but eſpeciallie of thoſe that ſuffer for the teſtimonie of his trueth, and finallie confound Satan by the power of our Lord Ieſus Chriſt. ſo be it.

Euening prayer.

O Lord God, Father euerlaſting and full of pity we acknowledge and confeſſe, that we be not wor-

worthie to lift vp our eyes to heauen, much leſſe to preſent our ſelues before thy Majeſtie with confidence that thou wilt heare our prayers and grant our requeſts: if we conſider our owne deſeruings. For our conſciences doe accuſe vs, and our ſinnes witneſſe againſt vs, and wee know that thou art an vpright iudge, which doeſt not iuſtifie the ſinners and wicked men, but † puniſheſt the faults of all ſuch as tranſgreſſe thy commandements. Yet moſt mercifull Father, ſince it hath pleaſed thee to † command vs to call on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when we feele our ſelues, as it were, ſwallowed vp of death and † deſperation, we vtterly renounce all worldlie confidence, and flee to thy ſoueraigne bountie, as our only ſtay and refuge, beſeching thee not to call to † remembrance our manifold ſinnes & wickedneſſe, whereby we continuallie prouoke thy wrath and indignation againſt vs: neither our negligence and vnkindneſſe, which haue neither worthilie eſteemed, nor in our liues ſufficientlie expreſſed the ſweet comfort of thy Goſpel reueiled vnto vs: but rather to accept the obedience and death of thy Sonne Ieſus Chriſt, who by offering vp his body in † ſacrifice once for all, hath made a ſufficient recõpenſe for all our ſinnes. Haue mercie therefore vpon vs O Lord, and forgiue vs our † offences. Teach vs be thine holy Spirit, that we may rightlie weigh them, and earneſtly repent for the ſame, and ſo much the rather, O Lord, becauſe that the † reprobat, and ſuch as thou haſt forſaken, can not praiſe thee nor call vpon thy Name, but the † repenting heart, the ſorrowfull mind, the conſcience oppreſ-

Luk. 15.

Exod. 2.

Pſal. 50.

Pſal. 18.

Pſal. 79

Heb 10.

Pſal. 19.

Pſal. 58.

Pſal. 5

ſed,

Psal. 107. sed,† hungring and thirsting for thy grace, shall euer set foorth thy praise and glorie. And albeit we

Ps. 22. be but† wormes and dust, yet thou art our Creatour, & we be the worke of thine handes: yea, thou

1 Cor. 6. art our Father, and wee thy children: thou art our sheepheard and we thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought:

Isre. 10. Psal. 6. thou art our God, and we thine inheritance. †Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifullie chastise vs with a fatherly affection: that all

Ezek. 18. the world may know that at what† time so euer a sinner doeth repent him of his sinne, from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance; as thou hast promised by thine holy Prophet.

This marke directeth vs to the paint of the morning prayer that is for; increase of the Gospell. Which also may be said here as time serueth.

(.˙.) Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to trauel: grant, O deare Father, that wee may so take our bodily rest, that our soules may continuallie† watch for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortal life, & in the meane season that we, not ouercome by any† fantasies, dreames, or other tentations, may fully set our minds vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe be not † excessiue or ouermuch after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that we may be the better disposed to liue in all godly conuersation, to the glorie of thine holy Name, and profite of our brethren. So be it.

Luk. 12. Mat. 16. Luk. 21.

A PRAIER MADE AT THE first assemblie of the English Church at Geneua, when the confession of the faith, and whole orders were there read and approued.

O Lord God Almightie, and Father most mer- 1 Kin. 8.
ciful, there is † none like thee in heauen nor in earth, which workest al things for the glory of thy Name, and the comfort of thine elect; thou didst once make man ruler ouer all thy creatures, and † placed him in the garden of all pleasures, but Gen. 1.
how soone, alas did he in his felicitie † forget thy Gen. 3.
goodnes? Thy people Israel also in their wealth, did euermore runne † astray, abusing thy manifold Exod 23.
mercies, like as all flesh continually rageth, when it hath gotten libertie, and externall prosperitie.

But such is thy wisedome adjoyned to thy Ezek. 12.
mercies, deare Father, that thou † seekest al meanes possible, to bring thy children to the sure sense & liuelie feeling of thy fatherlie fauour. And therefore when prosperitie will not serue, then sendest thou aduersitie, gratiouslie † correcting all thy chil- Heb. 12.
dren, whom thou receiuest into thine housholde. Prou. 7.
Wherefore, we wretched & miserable sinners render vnto thee most humble & hartie thanks, that it hath pleased thee to call vs home to thy folde by thy Fatherly correction at this present, whereas in our prosperitie and libertie wee did neglect thy graces offered vnto vs. For the which negligence and many other grieuous sinnes, whereof we now accuse our selues before thee, thou mightest most iustlie haue giuen vs vp to † reprobate mindes, & Rom 2
induration of our hearts, as thou hast done other. But such is thy goodnesse, O Lorde, that thou seemest

Isa. 4. meſt † to forget all our offences, and haſt called vs of thy good pleaſure from all idolatries, into this Citie moſt chriſtianly reformed, to profeſſe thy Name, and to ſuffer ſome † croſſe among thy people, for thy trueth and Goſpels ſake: and ſo to be thy † witneſſes with thy Prophets & Apoſtles, yea, with thy dearely beloued Sonne IESVS Chriſt our head, to whom thou doeſt begin here to faſhion vs like, that in his † glorie, wee may alſo be like him when he ſhall appeare. O Lord God, what † are wee vpon whom thou ſhouldeſt ſhew this great mercie? O moſt louing Lord, forgiue vs our vnthankfulneſſe, and all our ſinnes, for IESVS Chriſts ſake, O heauenly Father, increaſe thine holy Spirit in vs, to teach our hearts to crie † Abba, deare Father, to aſſure vs of our eternal election in Chriſt, to reueile thy will more and more towards vs, to confirme vs ſo in thy trueth, that wee may liue and die therein, and that by the power of the ſame Spirit wee may boldly giue accounts of our faith to all men with humblenes & meeknes, that whereas they backbite & ſclander vs as euil doers, they may be aſhamed & once ſtop their mouths, ſeeing our good conuerſatiō in Ieſus chriſt, for whoſe ſake we beſeech thee, O Lord God, to guide, gouerne & proſper this our enterpriſe in aſſembling our brethrē to praiſe thine holy name: & not only to be here preſent with vs thy childrē, according to thy promiſe, but alſo mercifully to aſsiſt thy like perſecuted people our brethrē gathered in al other places, that they & we, cōſenting together in one ſpirit & truth, may (al worldly reſpects ſet apart) ſeek thy only honour & glory in al our, & their aſſēblies.

Matt. 5.

Luk 24. Act. 1 2.

1 Iohn. 3

P 58.

Gal. 4.

¶ *A complaint of the tyrannie vsed against the Saints of God, conteining a confession of our sinnes, and a prayer for the deliuerance and preseruation of the Church, and confusion of the enemies.*

ETernall and euerlasting God, Father of our Lord Iesus Christ, who hast commanded vs to pray, & promised to heare vs, euen when we do call from the pit of desperatiō, the miseries of these our most wicked daies, compel vs to powre foorth before thee the complaints of our wretched harts oppressed with sorrow. Our eies doe behold, and our eares doe heare the calamities and oppressiōs, which no tongue can expres, neither yet alas doe our dul harts rightly consider the same. For the heathen are entred into thine inheritance: they haue polluted thy Sanctuary, prophaned and abolished thy blessed institutions, most cruelly murdered, and daily doe murther thy deare childrē. Thou hast exalted the arme & force of our enemies, thou hast exposed vs to a pray, to ignominie & shame before such as persecut thy truth Their waies doe prosper: they glory in mischiefe, and speake proudly against the honor of thy Name. Thou goest not foorth as Captaine before our hostes. The edge of our swords, which sometimes was most sharpe, is now blunt, and doeth returne without victory in battell. It appeareth to our enemies, O Lord, that thou hast broken that league which of mercie & goodnesse thou hast made with thy Church, For the liberty which they haue to kill thy children like sheepe, and to shed their blood, no man resisting, doeth so blinde and puffe them with pride, that they ashame not to affirme, that thou regardest not our intreating. Thy long suffering & patience, maketh them bolde from crueltie to proceed to the blasphemie of thy Name. And in the meane season, alas, we do not consider the heauinesse of our sins, which long haue deserued at thine handes, not onely these temporall plagues, but also the torments prepared for the inobediēt. For we knowing thy blessed will, haue not applied our diligence to obey the same, but

haue followed, for the most part, the vaine conuersation of the blinde world: and therefore in very iustice hast thou visited our vnthankfulnesse. But O Lord, if thou shalt obserue and keepe in minde for euer the iniquities of thy children, then shal no flesh abide, nor be saued in thy presence. And therefore wee conuicted in our own conscience, that most iustly wee suffer, as punished by thine hand, doe neuertheless call for mercie, according to thy promise. And first we desire to be corrected with the rod of thy childrē, by the which we may be brought to a perfect hatred of sinne, and of our selues: & therefore, that it would please thee, for Christ Iesus thy Sons sake, to shew to vs and thy whole Church vniversally persecuted, the same fauour and grace, that sometimes thou diddest, when the chiefe members of the same for anguish and feare, were compelled to cry: Why haue the nations raged? why hath the people made vproares? and why haue Princes and Kings coniured against thine anointed Christ Iesus? Then diddest thou wonderfully assist and preserue thy small and dispersed flocke: then diddest thou burst vp the barres and gates of iron: then didest thou shake the foundations of strong prisons, thē diddest thou plague the cruel persecutors, and then gauest thou somē tranquillitie and rest, after those raging stormes and cruel afflictions.

O Lord, thou remainest one for euer: we haue offended, and are vnworthy of any deliuerance, but worthy art thou to be a true and constant God, and worthy is thy deare Sonne Christ Iesus, that thou shouldest glorifie his Name, & reuenge the blasphemie spoken against the trueth of his Gospel, which is by our aduersaries damned, as a doctrine deceaueable and false: yea, the blood of thy Sonne is troden vnder feete, in that the blood of his mēbers is shed for witnessing of thy truth: and therefore, O Lord, behold not the vnworthines of vs that call for the redresse of these enormities, neither let our imperfections stop thy mercies from vs, but beholde the face of thine anointed Christ Iesus, and let the equitie of our cause preuaile in thy presence. Let

the blood of thy Saints which is shed, be openly reuenged in the eyes of thy Church, that mortall men may know the vanitie of their counsels, and that thy childrē may haue a taste of thine erernall goodnes. And seeing that from that man of sinne, that Romaine Antichrist, the chiefe aduersarie to thy deare Sonne, doeth all iniquitie spring, and mischiefe proceed: Let it please thy fatherly mercie more and more to reuoile his deceit & tyrannie to the world: open the eyes of Princes & Magistrates, that clearly they may see how shamefully they haue bene & are abused by his deceauable waies, how by him they are compelled most cruellie to shed the blood of thy Saints, and by violence, refuse thy new & eternall Testament, that they in deepe consideration of the grieuous offences may vnfainedly lament their horrible defection from Christ Iesus thy Sonne, from hence foorth studying to promote his glorie in the Dominions committed to their charges, that so yet once againe may the glorie of thy Gospel appeare to the world. And seeing also that the chiefe strength of that odious beast consisteth in the dissension of Princes, let it please thee, O Father, which hast claimed to thy selfe to be called of peace, to vnite and knit in perfite loue, the hearts of all those that looke for the life euerlasting. Let no craft of Sathan moone them to warre one against another, neither yet to maintaine by their force & strength that kingdome of darknes: but rather that godly they may conspire (illuminated by the word) to roote out from among them, all superstition, with the maintainers of the same. These thy graces, O Lord, we vnfainedly desire to be powred foorth vpon all Realmes & Nations, but principally, according to that duetie which thou requirest of vs, we most earnestly require, that the hearts of the inhabitants of England and Scotland, whom the malice and craft of Satan and his suppostes, of manie yeeres haue disseuered, may continue in that godlie vnitie, which now of late it hath pleased thee to giue them, being knit together in the vnitie of thy word: open their eyes, that clearly they may behold the bon-

dage and miserie which is purposed against them both: & giue vnto them wisdome to auoide the same in such sort, that in their godly concord, thy name may be glorified, and thy dispersed flocke comforted & relieued.

The common wealths, O Lord, where thy Gospel is truely preached, and harbour granted to the afflicted members of Christs bodie, wee commend to thy protection & mercie, Be thou vnto thé a defence & buckler: be thou a watch-man to their walles, and a perpetual safegard to their cities, that the craftie assaults of their enemies, repulsed be thy power, thy Gospel may haue free passage from one Nation to another: and let all Preachers and Ministers of the same, haue the gifts of thine holy Spirit, in such abundance, as thy godly wisedome shall know to be expedient, for the perfite instruction of that flocke which thou hast redeemed with the precious blood of thine onely and welbeloued Sonne Iesus Christ: purge their hearts from all kinde of superstition, from ambition and vaine glorie, by which Satan continually laboureth to stirre vp vngodly contention, and let them so consent in the vnitie of thy trueth, that neither the inestimation which they haue of men, neither the vaine opinions which they haue conceaued by their writings, prevaile in them against the cleare vnderstanding of thy blessed word.

And now last, O Lord, wee most humblie beseech thee, according to that prayer of thy deare Sonne our Lord Iesus, so to sanctifie and confirme vs in thine Eternall verigie, that neither the loue of life temporal, neither yet the feare of torments & corporall death, cause vs denie the same, whé the confession of our Faith shall be required of vs: but to assist vs with the power of thy Spirit, that not onely boldly wee may confesse thee, O Father of mercies, to be the true God alone, & whom thou hast sent, our Lord Iesus to be the only Sauiour of the world, but also, that constantly we may withstand all doctrine repugning to thy Eternall trueth, reueiled to vs in thy most blessed word. Remooue from our hearts the blinde loue of our selues, and so rule thou all the

actions of our life, that in vs thy godly Name may be glorified, thy Church edified, & Satan finally confounded by the power and meanes of our Lord Iesus Christ, to whom with thee and the holie Spirit, be all praise & glorie, before thy Congregatiō now & euer. So be it.

Arise, O Lord, and let thine enemies be ashamed, let them flee from thy presence that hate thy godly Name, let the grones of thy prisoners enter in before thee, & preserue by thy power, such as be appoynted to death: let not thine enemies thus triumph to the end, but let them vnderstand that against thee they fight. Preserue & defend the Vine which thy right hand hath planted, & let all Nations see the glorie of thine anointed.

Hasten Lord, and tarie not.

A GODLIE PRAYER TO *be said at all times.*

HOnour & praise be giuē to thee, O Lord God Almighty, most deare Father of heauen, for al thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gratious goodnes freely and of thine owne accord, to elect and chuse vs to saluation before the beginning of the world: and euen like continuall thankes be giuen to thee for creating vs after thine owne image, for redeeming vs with the precious blood of thy deare Sonne, when wee were vtterly lost: for sanctifying vs with thine holy Spirit in the reuelation and knowledge of thine holy word: for helping and succouring vs in all our needs and necessities: for sauing vs from all dangers of body and soule: for comforting vs so fatherlie in all our tribulations and persecutions: for sparing vs so long, and giuing vs so large a time of repentance. These benefites O most merciful Father, like as we acknowledge to haue receiued thē of thine only goodnesse, euen so wee beseech thee, for thy deare Sonne Iesus Christes sake, to grant vs

alwayes thine holy Spirit, whereby wee may continually grow in thankfulneſſe towards thee, to bee led into all trueth, and comforted in all our aduerſities. O Lord ſtrengthen our faith: kindle it more in feruentneſſe, and loue towardes thee, and our neighbours for thy ſake. Suffer vs not, moſt deare Father, to receiue thy word any more in vaine, but grant vs alwayes the aſsiſtance of thy grace and holy ſpirit, that in heart, word and deed, wee may ſanctifie and do worſhip to thy Name.

Helpe to amplifie and increaſe thy Kingdome, that whatſoeuer thou ſendeſt, we may be heartelie well content with thy good pleaſure and will: let vs not lacke the thing O Father, without the which we can not ſerue thee: but bleſſe thou ſo all the workes of our hands that wee may haue ſufficient, and not to be chargeable, but rather helpfull vnto others: be mercifull O Lord, to our offences. And ſeeing our debt is great, which thou haſt forgiuen vs in Ieſus Chriſt, make vs to loue thee, and our neighbours ſo much the more. Be thou our Father our Capitaine and Defender in all tentations, hold thou vs by thy mercifull hand, that we may be deliuered from all inconueniences, and end our liues in the ſanctifying and honour of thine holy Name, through Ieſus Chriſt our Lord, and onely Sauiour. So be it.

Let thy mightie hand and outſtretched arme, O Lord, bee ſtill our defence: thy mercy and louing kindneſſe in Ieſus Chriſt thy deare Sonne, our ſaluation: thy true and holy word our inſtruction: thy grace and holy Spirit, our comfort and conſolation: vnto the end and in the end, So be it.

O Lord increaſe our faith.

A ne prayer to be said of the childe before he studie his lesson out of the 119. Psalme.

¶ Wherein shall the Child addres his way? in guiding himselfe according to thy word, Open mine eyes, and I shall know the meruels of thy Law, Giue me vnderstanding and I shall keepe thy Law, yea I shall keepe it with my whole heart.

LOrd, which art the fountaine of all wisedome and knowledge, seeing it hath pleased thee to giue mee the meane to be taught in my youth, for to learne to guide me godly and honestly all the course of my life, it may also please thee to lighten mine vnderstanding, (the which of it selfe is blinde) that it may comprehend & receaue that doctrine and learning which shall be taught me: it may please thee to strengthen my memorie te keepe it wel: it may please thee also to dispose mine heart willingly to receaue it with such desire as appertaineth, so that by mine ingratitude, the occasion which thou giuest me, be not lost. That I may thus doe, it may please thee to powre vpon me thine holie Spirit, the Spirit, I say, of al vnderstanding, trueth, iudgement, wisedome. and learning, the which may make me able so to profite, that the paines that shalbe taken in teaching me, be not in vaine. And to what studie so euer I applie my selfe, make me, O Lord, to addresse it vnto the right ende: that is, to knowe thee in our Lorde Iesus Christ, that I may haue ful trust of saluation in thy grace, & to serue thee vprightly according to thy pleasure, so that whatsoeuer I learne, it may be vnto me as an instrument to helpe me thereunto.

And seeing thou doest promise to giue wisdeme to the litle and humble ones, and to confound the proud in the vanitie of their wittes, and likewise to make thy selfe knowen to them that be of an vpright heart, and also to blinde the vngodly and wicked, I beseech thee to fashion mee vnto true humilitie, so that I may be taught first to be obedient vnto thee, and next vnto my Superiours, that thou hast appoynted ouer me: further that it may please thee to dispose mine heart vnfainedly to seeke thee, and to forsake all euill and filthy lustes, of the flesh: and that in this sort, I may prepare my self

to serue thee onely in that estate which it shal please thee to appoynt for me, when I shal come to age.

Part of the 25 psalme.

The Lord reuealeth his secretes vnto them that feare him, and maketh them to know his aliance.

A Prayer to be said before a man begin his worke.

O Lord God, most mercifull Father and Sauior, seing it hath pleased thee to command vs to trauell, that we may releeue our need, we beseech thee of thy grace so to blesse our labour, that thy blessing may extend vnto vs, without the which we are not able to continue, and that this great fauour may be a witnesse vnto vs of thy bountifulnesse and assistance, so that thereby wee may know the fatherly care that thou hast ouer vs. More ouer, O Lord we beseech thee, that thou wouldest strengthen vs with thine holy Spirit, that wee may faithfullie trauell in our state & vocation without fraud or deceit: & that we may endeuour our selues to follow thine holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee, O Lord to prosper our labour, giue vs a minde also to helpe the that haue need, according to that abilitie that thou of thy mercy shalt giue vs, & knowing that all good things come of thee, grant that wee may humble our selues to our neighbours, & not by any meanes lift our selues aboue the which haue not receiued so liberall a portion as of thy mercie thou hast giuen vnto vs. And if it please thee to try & exercise vs by greater pouerty & needs the our flesh would desire, that thou wouldest not, O Lord, grant vs grace to know that thou wilt nourish vs continually through thy bountifull liberalitie, that we be not so tempted, that we fal into distrust: but that we may patiently waite till thou fill vs, not onelie with corporal graces & benefits, but chiefly with thine heauenly & spirituall treasures, to the intent that wee may alwaies haue more ample occasion to giue thee thanks, & so wholy, to rest vpon thy mercies. Heare vs, O Lord of mercie, through Iesus Christ thy Sonne our Lord, Amen.

FINIS.